

THE  
SACRIFICE OF  
Thankfulnesse.

A Sermon preached at Pauls Crosse,  
the third of December, being the  
first Adventuall Sunday,

Anno 1615.

By THO. ADAMS.

Bern. in Cant. Serm. 35.

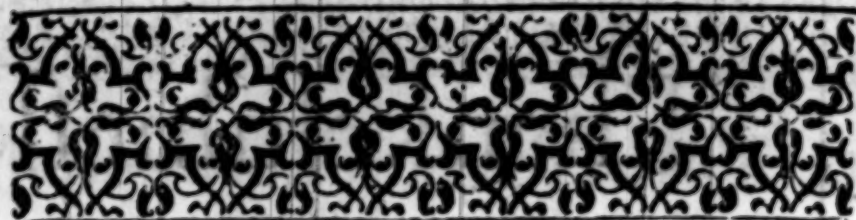
*Gratiarum cessat decursus, ubi recursus non fuerit*

Whereunto are annexed Five other of his Sermons preached in London, and else-where; neuer before Printed. The Titles whereof follow in the next Page.



LONDON,



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be sold at his shop in Pauls Church-yard, at the  
Signe of the Holy Lambe. 1616.




## The Titles of the Fiue Sermons.

1. *Christ his Starre, or the Wise mens Oblation.*  
Math. 2. verse 11.
2. *Politicke Hunting.*  
Genesis 25. verse 27.
3. *Plaine-Dealing, or a Precedent of Honesty.*  
Genesis 25. verse 27.
4. *The Three Diuine Sisters.*  
1. Cor. 13. verse 13.
5. *The Taming of the Tongue.*  
Iam. 3. verse 8.



  
 To the Right Worshipfull,  
*Sir Henry Mountague Knight,*  
the Kings Maiesties Serieant for the  
*Law, and Recorder of the Honourable*  
Citie of London.

Worthy Sir;

 Here there is diuersitie of helpes, leading to one Intention of good, the variety may well be tolerated. Who findes fault with a Garden, for the multitude of flowers? You shall perceiue heere different kinds; whereof (if some to some seeme bitter) there is none unwholesome. It takes fire at the Altar of God, and beginnes with the Christians Sacrifice: the flame wherof (by the operation of the blessed Spirit) may both enlighten the understanding, and warme the affections of good men: and in others consumingly waste the drosse and rust of sinne, which must eyther be purged by the fire of Grace heere; or sent to the euerlasting fire to be burned. The Wisemens Oblation seconds it: what is formerly commaunded in Precept, is heere commended in Practise. The Politicke Hunters of the world are discouraged: and Plaine-Dealing encouraged. One (almost forgotten vertue) Charitie is praised; and a busie vice is taxed. In all is intended Lux Scientiæ, Pax Conscientiæ; Peccati ruina, ædificatio Iustitiæ.

Mat. 3. 12. 13

Your noble endenours are obserued by all eyes, to bee distin-

## The Epistle Dedicatorie.

guished into this method: from your vertues there is a resaultance of shining Lights to information, from your Office to reformation of others. Go forward so still, to menage your Place in that honourable Citie: and let the fire of correction eat out the rust of corruption. You may punish, euen whiles you pitie. The good Magistrate, like a good Chirurgion, doth with a shaking hand search vlcers; more earnestly desiring Non inuenire quod quærit, quam inuenire quod puniat. The God of mercie and saluation wrappe vp your soule in the bundle of Life; and (when the Lust of the earth shall to the Dust of the earth) fixe you in the blessed Orbe of Glory.

Your Worships in all faithfull  
obseruance.

THO. ADAMS.

## Ad Lectorem.

Senec. epist. 59.

*Cupio, si fieri potest, propitijs auribus quid sentiam;  
dicere: sin minus, dicam & iratis.*



# THE SACRIFICE OF THANKFULNESSE.

*Pfal. 118. 27.*

*God is the Lord, which hath shewed vs Light : bind  
the Sacrifice with Cords, giuen vnto the Hornes  
of the Altar.*



HE first and the last wordes of  
this *Psalme* are, *O giue thanks vn-  
to the Lord, for hee is good : because  
his mercy endureth for euer.*

*Thanks giuing* is the prescript,  
and the postscript. Hee that is  
*Alpha* and *Omega*; the first and  
the last, requires that our be-  
ginning and ending should be,

*Praise to the Lord.*

You see the head and the foote: the bulke, body,  
members are not dissonant. There is scarce any Verse  
in the *Psalme*, that is not either an *Hosanna*, or an *Halle-  
luia*; a prayer for mercie, or a praise for mercie.

I haue singled out one; let it speake for all the rest.  
*God is the Lord, that hath shewed. &c.*

Heere is somewhat receiued; somewhat to be retur-  
ned. God hath blessed vs, and wee must blesse God.  
His Grace, and our Gratitude, are the two Lines, my  
Discourse must runne vpon: They are met in my Text,  
let them as happily meete in your Hearts; and they  
shall not leaue you, till they bring you to Heauen.

The summe is, God is to be *Praised*. The particulars



*The Sacrifice of Thankfulnesse.*

are { *Wherefore,* } *he is to be Prayed.*  
 { *Wherewith,* }

*Wherefore: God is the Lord, that hath shewed vs light.*  
*Wherewith: Bind the Sacrifice with Cords, euen vnto*  
*the Hornes of the Altar.*

*In the For what we will consider* { *the Author.*  
 { *his Blessing.*

*The Author: God is the Lord.*

*His Blessing: That hath shewed vs Light.*

*The Lord, the Light. The Author is called God and Lord:*  
*which lead vs to looke vpon*

*his* { *Goodnesse.*  
 { *Greatnesse.*

*GOD and Good.*

**L**oe, I be gin with him, that hath no *Beginning*, but is  
 the *Beginning* of all other *Beeinges*, *God*: And  
 would onely tell you (for I must not loose my selfe in  
 this *My* *flerie*) that this *God* is *Good*. In himselfe *Good-*  
*nesse*; *Good* to vs. *Psal. 100. The Lord is Good: his mercie*  
*is euermlasting. He is True Life, saith August. A Quo auerti,*  
*cadere: in Quem conuerti, resurgere: in Quo manere, viuere*  
*est. From Him to turne, is to fall: to Him to returne, is*  
*to rise: in Him to abide, is to liue for euer.*

*Dauid in the 59. Psalme calls him, his Mercie. Deus*  
*meus misericordia mea: my God, my Mercie. Whereupon*  
*Augustine sweetely discourses.*

*If thou hadst sayd my Health, I know what thou hadst meant;*  
*because God giues health. If thou hadst sayd my Refuge, I under-*  
*stand, because thou fliest vnto him. If thou hadst said my strength,*  
*I conceaue thy meaning; because he giues strength.*

*But Misericordia mea, quid est? Totum, quicquid sum, de*  
*miserisordia tuá est. My Mercie, What is it? I am by thy*  
*Mercie, whatsoeuer I am.*

*Bernard would haue vs speake of God in abstracto;*  
 hot

*Psal. 100. 5.*

*In Orat. Dom.*

*Psal. 59. 10.*

*Aug. in Psal. 59.*  
*Si dicas Salus*  
*mea, intelligo:*  
*quia Deus dat*  
*salutem. &c.*

*Serm. 80. in*  
*Cant.*

not onely to call him *Wise, Mercifull, good* : but *Wisdome, Mercie, Goodnesse* ; Because the Lord is without accidents at all : For as hee is most *Great* without quantitie ; so he is most *Good* without qualitie : *Nil habet in se, nisi se* ; He hath nothing in him, but himselfe.

Ardens,

God then being *Good* ; not onely *formaliter*, good in himselfe : but also *effectiue*, good to vs ; teacheth vs to loue him. Wee should loue *goodnesse* for it owne sake : but when it reflects vpon vs, there is a new inuitation of our loue.

The LORD.

WE haue heard his *Goodnesse* ; listen to his *Greatnesse*. In this Title we will consider his *Maiesie*, as wee did in the other his *Mercie*.

*Lord* implies a great State : the Title is giuen to a great man vpon earth. But if an earthen Lord be great, *Quantus est Dominus, qui Dominos facit* ? How great is the Lord which makes Lords ? yea, and vnmakes them two at his pleasure.

Aug.

This is an absolute and independant Lord. 1. Cor. 8. There may be many Gods, and many Lords. But this is *Ille Dominus*. The Lord, or that Lord ; that commaunds and controlls them all. They are *Domini titulares* ; this is *Dominus tutelaris*. They are in title and name, this in deed and power.

1. Cor. 8. 5.

There are *Many*, saith St. Paul. Many in Title many in Opinion. Some are Lords and Gods *ex autoritate* ; so are Kings and Magistrates. God standeth in the congregation of Lords : he is Iudge among the Gods. Others will so stile themselves *ex usurpatione* ; as the Canonists say of their Pope *Dominus Deus noster Papa*. Our Lord God the Pope. But he is but a Lord and God in a blind and tetrycall Opinion.

Psal. 82. 5.

The Lord is onely Almighty ; able to doe more by his absolute power, then he will by his actuall. Able



Aug. de Ciuit  
Dei. Lib. 5.  
Cap. 10.

for potent, not impotent workes. He cannot lie, he cannot die. *Diciter omnipotens faciendo quod vult, non patiendo quod non vult*. He is called Almighty in doing what he pleaseth, not in suffering what he pleaseth not.

This is his *Greatnesse*. As his Mercie directs vs to loue him, so let his Maiestie instruct vs to feare him. I will briefly touch both these affections; but *Loue* shall goe formost.

### LOVE.

**O**Vr God is *Good*, and good to vs; let vs therefore loue him. 1. It is an Affection, that God principally requires. 2. It is a Nature, wherein alone we can answer God.

For the former, God requires not thy Wisedome to direct him, nor thy Strength to assist him, nor thy Wealth to enrich him, nor thy Dignitie to aduance him, but onely thy *Loue*. *Loue him with all thy heart*.

For the second; Man cannot indeed answer God well in any other thing. When God iudgeth vs, wee must not iudge him againe: When hee reprooues vs, wee must not iustifie our selues. If he be angry, wee must answer him in patience; if hee commaunde, in obedience: But when God *loues* vs, wee must answer him in the same nature, though not in the same measure; and *loue* him againe. Wee may not giue God word for word: wee dare not offer him blow for blow: wee cannot requite him good turne for good turne: yet wee may, can, must giue him *Loue* for *Loue*. *Nam cum amat Deus, non aliud vult quam amari.*

Bern. Serm. 83  
in Cant.

Now because euery man sets his foote vpon the freehold of *Loue*, and sayes, it is mine; let vs aske for his Euidence whereby he holdes it? We call an Euidence, a Deed; and *Deedes* are the best demonstration of our right in *Loue*. If thou *loue* God for his owne sake, shew it by thy *deedes* of Pistic: If thou *loue* Man for Gods sake,



fake, shew it by thy deedes of Charitie. The roote of *Loue* is in the Heart; but it sendes forth Veines into the Hands, and giues them an actiue and nimble dexterioritie to good Workes. *If you loue mee*, sayth Christ, *keepe my Commandements*. If you *loue* man, shew your *Compassion* to him: Obedience to our Creator, Mercie to his Image, testifie our *Loues*. Hee that wants these Euidences, these Deedes; when that busie Informer the Diuell sues him, will be vnhaappily vanquished.

Ioh. 14. 15.

I. Ioh. 3. 17.

**FEARE.**

**L**Et vs passe from *Loue* to *Feare*. we must *Loue* our good God: we must *Feare* our great Lord. It is objected against this passage of vniou, that *perfect loue casteth out feare*. It is answered, that *feare* brings in *perfect loue*; as the Needle drawes in the Thread. And it is not possible, that true *Loue* should be without good *Feare*; that is, a filiall Reuerence. For slavish feare, be it as farre from your hearts, as it shall be from my discourse.

I. Ioh. 4. 18.

Now this *Feare* is a most due and proper affection: and (I may say) the fittest of all to be towards God. Indeed God requires our *Loue*: but we must thinke, that then God stoupes low, and bowes himselfe downe to be loued of vs. For there is such an infinite inequality betwixt God and vs, that without his sweet dignation, and descending to vs, there could be no fitnessse of this affection. But looke we vp to that infinite glory of our great Lord: looke we downe on the vilenesse of our selues, sinfull dust: and we will say, that by reason of the disproportion betweene vs, nothing is so futable for our basenesse to giue so high a God, as *Feare*. Therefore, *Come ye Children hearken vnto me: I will teach you the feare of the Lord*. *Feare the Lord all ye his Seruants*; as well as *Loue the Lord all ye his Saints*.

Psal. 34. 11.

Psal. 31. 23.

Now this *Feare* hath as many Challengers as *Loue* had. When this Booke is held out, euery mans lippes are readie

Psal. 2. 11.

readie to kisse it; and to say and sweare, that they *fear* the Lord. *Love* had the Testimonie, *Charitie*: and *Fear*, must haue his *Seruite*. Psal. 2. *Serue the Lord with feare.*

1. Ioh. 13. 13.

It is mans necessitated condition to be a Seruant. Happy they, that can truly call Christ Maister; *Yee call mee Lord and Maister, and ye say well; for so I am.*

Hee that serues the *Flesh*, serues his fellow: And a Beggar mounted on the backe of Honour, rides post to the Diuell. This is a cholericke Maister; so fickle, that at euery turne, he is ready to turne thee out of doores. Wee may say of him, as of the Spaniard, Hee is a bad Seruant, but a worse Maister.

Hee that serues the *World*, serues his Seruant; as if *Chams* curse was lighted on him, *Sernus seruorum*; a Drudge to Slaues, a Slaue to Drudges.

Ecel. 10. 7.

He that serues the *Diuell*, serues his Enemy; and this is a miserable seruice. Sure it was a lamentable preposterous sight, that *Salomon* saw. Eccle. 10. *I haue seene Seruants upon Horses, and Princes walking as Seruants upon the Earth.* And *Agur* numbers it among those foure things, whereby the World is disquieted: *A Seruant when he raigneth, and a Foole when he is filled with Meate: an odious woman, when she is marryed, and a handmaid that is heire to her Mistres.*

Prov. 30. 22.

Iudge then how horryble it is, that men should set (as the Sauages of *Calecut*) the Diuell, or his two Ingles, the world and the flesh in the Throne; whiles they place God in the foote-stoole. Or that in this Common-wealth of man, Reason which is the Queene, or the Princes the better powers & graces of the Soule, should stoupe to so base a Slaue, as sensuall lust. *Delight is not seemely for a foole: much lesse for a Seruant to haue rule ouer Princes.*

Pro. 19. 10.

*St. Basil* (not without passion) did enuie the Diuells happynesse: Who had neither Created vs, nor redeemed vs, nor preserveth vs; but violently Labours our destruction; that yet he should haue more seruants, then



then God, that made vs, then Iesus Christ that with his owne precious Blood, and gricuous sufferings bought vs. Well, hee is happy, that can truly say with *David*; *I am thy Seruant, O Lord, I am thy Seruant, and the Sonne of thy Handmayde*. This Seruice is true Honour: for so Kings and Princes; yea the blessed Angels of heauen are thy fellowes.

*Psal. 116. 16.*

God is Good, that we may loue him: the Lord is Great, that wee may Feare him. Wee haue heard, both seuerally; let vs consider them ioynly, and therein the securitie of our owne happinesse. It is a blessed confirmation, when both these, the Goodnesse and the Greatnesse of GOD meete vpon vs. His Greatnesse, that hee is able: his Goodnesse, that he is willing to saue vs. Were hee neuer so Great, if not Good to vs, wee had litle helpe. Were hee neuer so Good, if not Great, and of abilitie to succour vs, wee had lesse comfort. Hee would stand vs in small stead, if either his Will or his Power was defectiue; if either hee could not, or would not saue vs.

His Goodnesse without his Greatnesse, might fayle vs: His Greatnesse without his Goodnesse, would terrifie vs. It is a happy concurrence, when *Mercie and Truth meet together*: when *Righteousnesse and Peace kisse each other*. So sweetly sings the Psalmist: *Gracious is the Lord, and righteous: yea our God is mercifull*. Where vpon S. *Ambros*. *Bis misericordiam posuit, semel iustitiam*. He is once sayd to be *Righteous*; but twice in one verse, to be *Gracions*: It is sweete when both are conioyned, as in the first and last verse of this Psalme: *O giue thanks to the Lord, for hee is good: for his Mercie endureth for euer. The Lord is Good; though Great, yet also Good: and his Mercie (so well as his Iustice) endureth for euer*. Man hath no such assurance of comfort in God, as to meditate,

*Psal. 85. 10.*

*Psal. 116. 5.*

*Orat. de obiit. Theodosij.*

B.

that



that his great Power, and good Will; his Glory and Grace, his Maiestie and Mercie met together.

These be Gods two Daughters; Iustice and Mercie: Let vs honour them both; but let vs kisse and imbrace Mercie. But alas, wee haue dealt vnkindly with them both. God hath two Daughters, and we haue rauished them.

There is a Storie of a man, that meeting in a Desart with two Virgin-sisters; hee did rauish both of them: Afterwards on his apprehension, the former desired, that he might iustly die for it. The other did intreat as earnestly, that he might liue, and that she might enioy him for her Husband.

Man is that rauisher, and those two Virgins are the Iustice and Mercie of God. Against his Iustice we haue sinned, and prouoked his indignation to strike vs: yea, euen his Mercie we haue abused. For her sake we haue been spared, and a longer day of repentance giuen vs: yet we haue despised the riches of this Mercie; and presuming on Mercie, haue dared to multiply our transgressions. Iustice pleades to God that we should die; vrgeth his Law: *Who so euer sinneth, shall die: And, Death is the wages of sinne.* Mercie intreats, beseecheth, that wee may liue; and produceth the Gospell, *Who so euer repents, shall be pardoned: Who so euer beleeueth, shall be saved:* And for further assurance, brings forth that blessed Pardon, sealed in the Wounds and Blood of Iesus Christ. God hearkens to Mercie for his Sonnes sake: though wee haue rauished and wronged his Mercie; yet for Mercies sake, we shall be forgiven. But then we must be marryed to Mercie; marryed in our Fayth, beleeuing on Christ: marryed in our good life, being mercifull vnto men.

*The Blessing.*

**W**Ee see the Author, let vs looke on his *Bl-sing; Light.*  
*Hee hath shewed vs Light.* Wee are come into the  
*Light.*

Light, and therefore haue light enough of an ample Discourse. But my purpose is onely to shew you this Light, (as the word is in my Text) not to dwell on it; though I pray, that all you and my selfe may for euer dwell in it.

LIGHT.

SVch as the Giuer is, such is the Gift. 1.Ioh.1. God is Light, and in him is no Darknesse at all. And S. James calls him the Father of Light. God is

1.Ioh.1.5.  
Iam.1.7.

So Glorious a Light, that as the Sunne dazeleth the eyes too stedfastly fixed on it: so his incomprehensible Maiestie confounds all those, that too curiously pry into it.

So Cleare a Light, that hee sees into all corners. The eyes of God are in euery place, beholding the euill and the good. Hee searcheth more narrowly then the beames of the Sunne: Hee sees Briberie in the Office, Adulterie in the Cloister, Fraude in the Shoppe, though the Pent-house makes it as darke as a roome in Bedlam.

Pro.15.3.

So Good a Light, that in him is no darknesse; not so much as a shadow. There is none in him; there comes none from him. Indeed hee made outward Darknesse of Hell, the wages of sinne: But he neuer made the inward Darknesse of the Soule, which is sinne.

So Constant a Light; that though the Sunne be variable in his Course, sometimes shining bright, often Clouded: yet God is without change as the Moone, without Eclipsing as the Sunne, without Setting as the Starres.

So Spreading a Light; that he communicates it to vs. This is the true Light, which Lighteth euery one that cometh into the world. Without whom we should haue beene wrapped in an eternall miserable Darkenesse: but that he sent one To giue Light to them that sate in Darkenesse, and in the shadow of Death, to guide their fete into the way of Peace.

Ioh.1.9.

Luk.7.79.



And this is the *Light*, which he here sheweth vs. By the consent of all Expositors in this *Psalm* is Typed the comming of Christ, and his kingdome of the Gospell. This is manifested by an *Exaltation*, by an *Exultation*, by a *Petition*, by a *Benediction*.

The *Exaltation*. Ver. 22. The stone, which the builders refused, is become the head stone of the Corner. The Iewes refused this Stone, but God hath Built his Church vpon it.

The *Exultation*. Ver. 24. This is the day which the Lord hath made: wee will reioyce and be glad in it. A more blessed Day, then that Day was, wherein hee made man; when he had done making the world, Reioyce we, and be glad in it.

The *Petition*. Ver. 25. Saue now I beseech thee, O Lord: O Lord, I beseech thee send now Prosperitie. Thy Iustice would not suffer thee to saue without the Messias: he is come, Saue Now, O Lord I beseech thee. Our Sauour is come, let mercie and saluation come along with him.

The *Benediction* makes all cleare. ver. 26. Blessed be hee that commeth in the name of the Lord. For what David here prophecied, the people after accomplished. Math. 21. Blessed is he that commeth in the name of the Lord.

The Corollary or Summe is in my Text. ver. 27. God is the Lord that hath shewed vs light: bind the Sacrifice with Cordes to the Hornes of the Altar.

It was truly sayd, *Lex est Lux*: the Law is Light. But vnable to light vs to Heauen; not through it owne, but our deficiencie. Hereon it did not saue, but condemne vs. *Lex non damnans est ficta et picta Lex*: That Law that doth not condemne vs, is a faigned and painted Law. The Apostle calles it the *Ministration of death*.

Let then the lesse Light giue place to the greater. *Legalia fuerunt ante passionem Domini uina, Statim post passionem mortua, hodie sepulta*: The Legall rites were before the

Math. 21. 9.

Luth in Gal.  
late.

Aug.



the Passion of Christ alive, straight after his Passion dead, now buried. Or as another; The Ceremonies of the Law were in their prime *Mortales*, in Christes age *Mortua*, in our time *Mortifera*. They were at first Dying, in our Saviours time Dead, in ours Deadly. The Law was given by Moses, but Grace and Truth came by Iesus Christ.

Ioh. 1. 17.

We haue now found out the *Light*, and (blessed be God) aboue these fiftie yeares we haue found it: That if any should say (as Philip to Christ. Ioh. 14. Lord shew vs the Father, and it sufficeth vs. To whom Iesus answers. Haue I been so long with you, and yet hast thou not knowne mee? Philip, hee that hath seene mee, hath seene the Father: So if any should say) Shew vs the *Light*, and it sufficeth vs. I answer, Hast thou been so long in the *Light*, and hast thou not knowne it? Art thou one of that Country that, Appollonius writes of, that can see nothing in the day, but all in the night. Hath the *Light* made thee blind? If no other, the vicissitude of this Exercise shewes, that the *Light* is among vs.

Ioh. 14. 8.

I should trifle time to prooue by arguments to the care, a thing so visible to the eye: and waste the *Light* of the day, to demonstrate the euidence of this *Light* being amongst vs. Meditation and Wonder better become this subiect, then discourse.

Prou. 3. 16.

It is the *Blessing* of Gods *Right hand*. Prou. 3. Length of dayes is in her *Right hand*; and in her *Left hand* Riches and Honour; sayth Salomon of *Wisedome*, he meant it of Christ. This *Light* shall procure to a man blessed eternitie. All those blessings of the *Left hand*, as *Riches* and *Honour*, are frayle and mortall: Nothing lastes long in this World, except a sute at Law. But this *Light*, if our selues fault not, shall out-shine for countenance, and out-last for continuance, the Sunne in the Firmament. Therefore our *Psalmographer*. ver. 15. hauing shewed, that The voyce of reioycing and saluation is in the *Tabernacles* of the righteous

*The Sacrifice of Thankfulnesse.*

ver. 16.

Reue. 1. 16.

hee addes, *The Right hand of the Lord hath done valiantly. yea he doubles and trebbles it. The Right hand of the Lord is exalted: the right hand of the Lord hath done valiantly. This is the God of Lights, That had the seven Starres in his Right hand. This Light must enlighten vs to some dueties.*

Math. 13. 20.

Ioh. 5. 35.

1. Reioyce in this *Light*, ver. 24. *This is the Light-day that the Lord hath made: let vs Reioyce and be glad in it: Not for a spurt, as the Stony ground. Math. 13. that with Ioy receiues the Sermon; but goes home as stony-hearted, as Iudas after the Soppe. Nor as the Iewes, to whom Iohn Baptist was a burning and a shining Lampe: and they for a season, reioyced in his light: But afterwards neuer rested, till they had eclipsed the Sunne on the Crosse, and slaine his Morning-starre in the Prison. Nor as Children, that come abroad to play in the Sunshine, and make no more account of it. Nor as a people, that neuer saw the Sunne, steppe out of their doores to gaze vpon it, and then turne their backes on it. But Reioyce with a solid ioy, as they whom God hath brought out of darknesse, into his marueylous light,*

Ephe. 4. 1.

Rom. 13. 12.

Esa. 60. 1.

Math. 5. 16.

1. Ioh. 1. 5. 6.

2. Walke worthy of this *Light*. This was St. Pauls request to his Ephesians, that they would *Walke worthy of the vocation wherewith they are called. The Night is past, the Light is come: let vs therefore cast off the workes of darknesse, and put on the armour of Light. Be children of the Light. As the Light shines on thee, let it shine in thee. Thou hast small comfort to be in the Light, vnlesse the Light be in thee. Saith the Prophet to the Church; Arise, shine: for thy light cometh, and the glory of the Lord is risen vpon thee. As God hath shewed his Light to you: So let your Light shine before men; that they may see your good workes, and gloryfie your Father, which is in Heauen. There are some that boast their Communion with God: against St. Iohn reasons *A natura Dei. God is Light: if we say we haue fellowship with him, and walke in darknesse, we lye & doe not the truth**

St.



St. Pauls argument is of the same fashion, what Communion hath Light with darknesse? The holy writte calls all sinnes. *Opera tenebrarum*, the workes of darknesse. Because,

1. They are perpetrated against God, who is the Father of Lights. Iam. 1. 17.

2. They are suggested by the Deuill, who is the Prince of darknesse Eph. 6. 12.

3. They are most vsually committed in the darke. *Male agens odit Lucem*. They that sleepe, sleepe in the night: and they that be Drunken, be Drunken in the night. 1. Theff 5. 7.

4. They are the effects of blindnesse of minde: and Ignorance is a greuous inward Darknesse. Their fool:ish heart was Darkned: and hence issued those deadly sinnes. Rom. 1. 21.

5. Their reward shall be vtter Darknesse. Cast that vnprofitable seruant into vtter Darknesse. Mat. 25. 30. And Iud: Ver. 13. To them is reserved the blacknesse of darknesse for euer.

If then God hath shewed thee Light, shew not thou the deeds of Darknesse: but walke honestly as in the day Rom. 13. 13.

3 Take heed of sore eyes. Pleasures, lusts, and vanities, make the eyes sore that are dotingly fastned on them. The Vsurer with telling his Gold: the haughtie with contemplating his greatnesse: the Drunkard with looking at the Wine laughing in the Cup: the lustfull with Gazing on his Painted damnations; make their eyes so sore, that they cannot looke vp, and behold this Light.

4. Take benefite of this Light, whiles it shines. It may be clouded, as it was in the dayes of Poperie. Either this Light may be set to thee, or thou be set to it. That to thee by Remouing the Candlesticke: thou to that by the hand of Death, which shall send thee to the Land of forgetfull Darknesse. Our Sauour taught vs this (not onely in precept, but) in practise. *I must worke the work wherein* Iohn. 9. 4.



## *The Sacrifice of Thankfulnesse.*

*wherein no man can worke.* Let vs not doe like some Courtiers, that hauing Light allowed them, Play it out at Cardes, and goe to Bed darkling.

5 Lastly, helpe to maintaine this *Light*, that it goe not out. If you would haue the *Lampes* of the Sanctuary shine, powre in your *Oyle*. Grudge not a litle cost, to keeke this *Light* cleare. The Papists haue their Candlemasse: they bestow great cost in Lights about a Seruice of Darkenesse. Repine not you then at a litle Charges, for the euerlasting Lampe of the Gospell: Some of you I beare you witnesse, doe not Grudge it. Goe on and prosper: and whiles you make the Church happy, make your selues so.

*Where with.*

I must now steppe from Heauen to Earth: I passe from the *For what*, to the *With what* God is to be prayed.

He hath shewed you his *Light*: shew him yours. He hath giuen vs an inestimable blessing, what shall we returne him? What? *Bind the Sacrifice with Cordes euen to the Hornes of the Alter.*

This is mans *Thankfulnesse*, for Gods *Bountifullnesse*. We will first cast ouer the particulars, and then summe them.

1. Here is *Sacrifice* to be offered.
2. This *Sacrifice* must be bound. *Bind the Sacrifice.*
3. This *Sacrifice* must be bound with Cordes.  
*Bind the Sacrifice with Cordes.*
4. This *Sacrifice* must be bound with Cordes to the Alter.  
*Bind the Sacrifice with Cordes to the Alter.*
5. This *Sacrifice* must be. 1. Bound. 2. With Cordes.  
3. To the Alter. 4. Yea euen to the Hornes of the Alter, you see the *Totum* is *Thankfullnesse*; and the Bill hath five particulars.

1. The *Sacrifice* is *Deuotion*.
2. *Binding the Sacrifice*, constant *Deuotion*.

3. With

3. With Cordes, seruent Deuotion.
  4. To the Altar, rectified Deuotion.
  5. To the Hornes of the Altar, confident Deuotion.
- Deuotion is the Mother and she hath foure Daughters.

1. Constancie. Binde the Sacrifice.
2. Feruencie. Binde it with Cordes.
3. Wisdome. Binde it to the Altar.
4. Confidence. Euen to the Hornes of the Altar.

Sacrifice.

Is the act of our Deuote Thankfulness. I might here (to no great purpose) trauell a large field of discourse for Sacrifices. But it were no other, but where the Scripture offereth vs the companie a Myle, to compell it to goe with vs twaine.

All Sacrifices are either *Expiatorie*, or *Gratulatorie*. Expiatory for the condonation of sinnes; Gratulatory for the Donation of graces. So in a word, they were either Sin-offerings, or Peace-offrings.

The Sin-offrings of the Iewes had two maine ends.

1. To acknowledge *Peccati stipendium mortem*; that Death was the wages of sinne due to the Sacrificers, layd on the Sacrificed.
2. Mystically & symbolically to prefigure the killing of the Lambe of God, that taketh away the sinnes of the world. So Calvin. *Semper illis ante oculos simbola proponi oportuit*. They had cuer neede of signes, and types, and figurative demonstrations before their eyes.

But those Sacrifices are abolished in Christ who offered one Sacrifice for sinnes for cuer; and that such a one, as was a sweete smelling Saour to God. It was a prettie obseruation, that the last Character of the Hebrew Alphabet, was a plaine Figure of Christs Crosse; to shew that his Sacrifice ended all theirs.

Heb 10. 12.  
Ephc. 5. 2.

Ours is the second kind; a Gratulatorie Sacrifice. Our Prophet heere speaking of the dayes of the Gospell. Then, *Bind this Sacrifice with Cordes, &c.* Christ is oure Altar, let our selues be the Sacrifice; the Fire that kindles it, the Loue of God, the Smoake that goes vp, the consumption of our sinnes.

That this Sacrifice may be acceptable, I will shew you how it must be done, how it must not be done.

1. What is to be excluded.
2. How it ought to be qualified.

*Exclusively.*

[T must be *sine Pelle, sine Melle, sine Felle, sine Macula.*

1. *Sine Pelle*, without the *Skinne* of Ostentation; which indeed makes them not *Sacrificia*, but *Sacrilegia*, Not Sacrifices, but Sacriledges: They are so *Operamuta*, Dumb deedes: nay, rather *Opera mendacij*, Loudelying workes; as if they told God a good tale how they loued him, when they meant to deceiue him. God will require all vntruthes betweene man and man; but fallacies and falsehoods done betweene the Porch and the Altar, in the shadow of the Church, and vnder the pretence of his seruice, he will sorely reuenge.

The casting vp of the Eyes, the bowing downe of the Knees, the vncovering the Head, moouing the Lippes, knocking the Brest, sighing and crying, what meane they? are they not symptomes and demonstratiue witnessses of an inward compunction? Are they not a protestation, that the Soule is speaking to God? If there be not an honest Heart within, this is but the *Skinne* of a Sacrifice: And they that giue God the *Skinne* for the Bodie, God will giue them the *Skinne* for the Bodie; the shadow of Blessings for the substance.

It is storied of one that solde his wife Glasses for Pearles: *Imposturam facit, et passus est*, Hee coslensed, and was coslensed. They that sell the Lord of Heauen

(how.



(how so euer they may deceiue his Spouse, the Church on earth) Glasses for Pearles, Shelles for Kernels, Copper for Gold, Barke for Bulke, Shew for Substaunce, Fantasie for Conscience; God will be euen with them, and giue them Stones for Bread, Images of Delight for substantiall Ioyes: *Imposituram faciant, et patienter*; They deceiue, and shall be deceiued.

2. *Sine Mella*: There must be no Honey of selfe-complacence in this Sacrifice. Psal. 51. *The Sacrifices of God are a broken Spirit: a broken and contrite Heart, O God, thou wilt not despise.* A true Sacrifice consistes not onely (*Faciendo*, but *Patiendo*,) in doing, but in dying, or suffering for Christ.

Psal. 51. 17.

In the Law, Beastes appoynted for Sacrifice, were first staine, and so offred. In the Gospell, Christians must first mortifie their earthly members, and crucifie their carnall lustes, and then offer vp themselves. As Death takes away the Naturall life; so Mortification must take away the Sensuall life. *Moriatur ergo homo, ne moriatur: Mutetur ne damnetur*: Let a man die, that he may not die: let him be changed, that he be not damned. Onely the mortified man is the true *living Sacrifice*. It must not then be Honey to our Palates; but bitter: euen so bitter, as *Abnegare suos, sua, se*: to deny our Friendes, to deny our Goods, to deny our selues, for Christ his cause.

Aug. Serm. 141. de Temp.

3. *Sine Felle*: There must be no *Amarulentia*, no Gall of bitterness in this Sacrifice. Math. 5. *If thou bring thy gift to the Altar, and remembrest that thy Brother hath ought against thee; leaue there thy gift, and goe thy way: first be reconciled to thy Brother, and then offer it.* If thy Brother hath ought against thee, God hath more. If thou haue somewhat against thy Brother, God hath somewhat against thee. *Goe ye and learne what that meaneth; I will haue Mercie, and not Sacrifice.*

Math. 5. 23.

Math. 9. 13.

Heb. 13. 16.

Whiles you trippe vp mens heeles with Fraudes. lay them along with Sutes, tread on them with Oppressions, blow them vp with Vsuries, Iniuries: Your Sacrifice is full of Gall. It was said in wonder; *Is Saul among the Prophets?* So, what makes a Slaunderer, a Defrauder, an Usurer, an Oppressor, at Church? They come not *sine Felle*, without the Gall of Vncharitableness: they shall retorne *sine Melle*, without the Honey of Gods Mercies. To doe good, and to communicate, forget not, for with such sacrifices God is well pleased: Mercifull workes are *Pro sacrificijs*, imo *pre sacrificijs*: Equall to Sacrifices, aboue Sacrifices in Gods acceptance.

Leuit. 22. 20.  
&c.

1. Pet. 1. 19.

4. *Sine Macula*. Leuit. 22. God commaunds, that his Sacrifice be without Blemish; nor blinde, nor broken, nor maimed, nor infected, &c. Therefore a Lambe without spotte was offered for a morning and an euening Sacrifice. And the Lambe of God in an antitypicall relation, is truly sayd, *Immaculatus*, a Lambe without spotte, without blemish.

The Drunkard is without a head, the Swearer hath a Garget in his throat, the Couetous hath a lame hand, hee cannot giue to the poore: the Epicure hath a gorbelly, the Adulterer is a scabbed Goate, the Worldling wants an eye, the Ruffian an eare, the Coward a heart: these are *Mutila Sacrificia*, lame, defectiue, luxate, vnperfect Sacrifices.

Esa. 66. 3.

The Prophet Esay begins and endes his Prophecie with a denuntiation of Gods contempt, and refusall of such Oblations; Who will forget those to be the sonnes of grace, that forget his Sacrifices to be the Sacrifices of a God. Hee that sacrificeth a Lambe, is as if hee cut off a Dogs necke.

Com-



Comprehensively.

[T must bee *Cum Thure, cum Sale, cum Sanguine, cum Integritate.*

1. *Cum Thure*: The Frankincense is Prayer and Invocation. Let my Prayer be set forth before thee as Incense: and the lifting up of my handes as the Evening sacrifice.

Psal. 141. 2.

These the Prophet calles *Vitulos Labiorum*, The Calves (not of our Fouldes, but) of our Lippes: Whereof the Lord more esteemeth, then of the Bullocke that hath Horn and Hoofe.

This is the speciall Sacrifice heere meant. God expectes it of vs: *Non ut auarus*, (as Ambros.) Not as if hee were couetous of it; but *ex debito*. Yet as hee must giue the Beast to vs, before wee can giue it to him. Ioel 2. For the Lord must *Leaue a Blessing behinde him*; euen a Meate Offering, and a Drinke Offering for himselfe: So this spirituall Sacrifice of Prayers and Prayse, must be *Datum* as well as *Mandatum*; Conferred, as Required. *Tribuat Deus, ut homo retribuatur*: Let God giue it to man, that man may giue it to God: Hee that commands it, must bestow it.

De Noah.  
cap. 22.

Ioel. 2. 14.

2. *Cum Sale*: There must be Salt to season this Sacrifice. Leuit. 2. *With all thine Offerings thou shalt offer Salt.*

Leuit. 2. 13.

Salt hath been vsually taken for Discretion. What S. Paul speakes of our Wordes, should hold also in our deedes. Coloss. 4. *Powdred with Salt*. The Prouerbe is true; an Ounce of Discretion, is worth a pound of Learning. *Tolle hanc, et virtus vitium erit*: Banish this, and you shall run Vertue into Vice, blow Heate into a Flame, turne Conscience into a Furie, and drive Deuotion out of her wittes: Zeale without this, is like a keene Sword in a madd hand.

Coloss. 4. 6.

Bern. Serm.  
49 in Cant.



Heb. 9. 22.

3 *Cum Sanguine.* Not literially, as in the *Sacrifices* of the Law: *Almost all things by the Law are purged with Blood.* But spiritually, to make them acceptable, they must be dipped in our, the *Blood of Iesus Christ.*

Rom. 14. 23.

Without this they are not holy: as one expounds *Sanctum, quasi sanguine consecratum.* Here is then the necessity of a true fayth, to sprinkle all our *Sacrifices* with our *Saviours Blood*; No *Sacrifice* otherwise good. For what soever is not of fayth, is sinne. Therefore if any man comes to the Church, more for feare of the Law, then love of the Gospell, he offers a thanklesse *Sacrifice.*

Mal. 1. 7. 8.

4. *Cum Integritate.* And this in

respect { *Sacrificij,*  
          { *Sacrificantis.*

1. Of the *Sacrifice* God reproveth the *Jewes*, that they had layd polluted Bread upon his *Alter.* If ye offer the *Blind* for *Sacrifice*, is it not evill? If ye offer the *Lame* and the *sicke*, is it not evill? The Lords *Sacrifice* must be fatte and faire; not a leane, scraggling, starved Creature.

Rom. 12. 1.

*Paul beseecheth* his *Romans*, that they would present themselves a *Living* (or *quicke*) *Sacrifice* to God: When infirmities haue Craz'd it, and age almost raz'd it, then to offer it: alas! it is not a living, but a dying; not a quicke, but a sicke *Sacrifice.* This must be a whole and holy Oblation.

Mica. 6. 6.

2. Of the *Sacrificer.* The life and soule of a *Sacrifice*, is not the outward action, but the inward affection of the Heart. *Mens cuiusque, is est quisque:* As the Minde is, so is the Man: as the Man is, so is his *Sacrifice.* If wee bring our *Sheepe* to Gods *Altar*, and them alone; wee had as good haue left them behind vs, as an vnprofitable Carriage. *Wherewith shall I come before the Lord? With burnt offerings, and Calves of a yeare old? Will the Lord be pleased with thousands of Rammes, or with ten thousand riners of Oyle? Shall I giue my fyrst borne for my transgression, the fruite*

fruite of my body for the sinne of my soule? No, learne an other Oblation. God hath shewed thee, O man, what is good, and what doth hee require of thee, but to Doe iustly, and to loue mercy, and to walke humbly with thy God?

The Poet could aske the Priest, *In Templo quid facit aurum?* Hee bids them bring *Compositum ius, fasq, animi, &c.* Put these into my hands, *et farre litabo.* Lay vpon the Altar of your Heart Fayth, Repentance, Obedience, Patience, Humilitie, Chastitie, Charitie; *Bona pignora mentis*, and consecrate these to the Lord.

When the searcher of the Reynes shall finde a carkas of Religion without a quickning Spirit, hee will turne his countenance from it. Beastes dyed when they were sacrificed: Men cannot liue vnles they be sacrificed.

The Oracle answered, to him that demaunded what was the best Sacrifice to please God.

*Da medium Lunæ, Solem simul, et Canis iram:* Giue the halfe Moone, the whole Sunne, and the Dogges anger: Which three Characters make *COR*, the Heart. *Deus non habet gratum offerentem propter munera, sed munera propter offerentem:* God values not the Offerer by the Gift, but the Gift by the Offerer. Let not then thy Heart be as dead, as the Beast thou immolatest.

So Peter Martyr expounds Pauls lining Sacrifice. Those things that can moue themselues, are liuing and quicke: they are dead, that cannot stirre themselues, but by others violence. Compelled seruice to God; as to keepe his Statutes, for feare of Mans Statutes, is an vnsound Oblation, not quicke and liuely. God loues a chearefull giuer, and thanks-giuer. *Non respicit Deus munera, nisi te talemprestes, qualem te munera promittunt:* God regards not thy Giftes, vnlesse thou dost shew thy selfe such a one, as thy Giftes promise thee. *Ad te, non munera spectat.*

You see the Sacrifice, Devotion. The Mother hath held vs long: we will deale more briefly with her Daughters.

Con-

Perf.

Greg.

In Rom, 12.



## Constancie.

Deut. 6. 8.

Pro. 3. 3.

THE first borne is Constancie. Bind the Sacrifice. Grace is like a Ring, without end; and the Diamond of this Ring is Constancie. Deut. 6. Thou shalt bind my Statutes for a signe upon thy hand, and they shall be as frontlets betweene thine eyes. It is the aduice of wisdom Let not mercie and truth forsake thee: Bind them about thy necke, and write them vpon the Table of thy heart.

The Lease of a Righteous man neuer fadeth, saith the Psal. If it doth, then *Lapsus foliorum, mortificatio arborum*, sayth the Glosse. The fall of the leaues will be the death of the Tree. It is to small purpose, to steere the vessell safe through the maine, and splitte her within a league of the Hauen. To put your hand to the Plow, and thrise well in the best husbandry; and with Demas to looke backe.

Ren. 1. &amp; 3.

Pro. 3. 18.

*Vincenti dabitur*; and fulfilled Holinesse wears the Crowne. Some haue deriued *Sanctum, quasi sancitum*; an established Nature. All Vertues run in a race: onely one winneth the Garland, the Image of eternitie, happy Constancie. Wisdom is a tree of Life to them that lay hold on her: and blessed is hee that retaines her: Therefore, Make sure your Election; Fast bind, fast find: Bind the Sacrifice.

## Fervencie.

THE next Daughter of this righteous generation, is Fervencie. Binde the Sacrifice with Cordes. Thou canst not make Heauen too sure. Men vse to bind the World to them, faster then the Philistines Sampson, or the Iaylor his fugitiue Prisoner, with Cordes, with Cordes of Iron; that it may not start from them, and run away.

Riches is knowne to be wild Bedlam; therefore they will keepe it in Bonds. They bind their Lands with Inclosures, their Goods with Walles, their Monyes with Obligations, that on no condition they may giue them the slippe: But they care not how loose the Conscience be;

be;



be: they that giue libertie enough, euen to licentiousnes.

But the *Sacrifice of Denotion* must be bound with *Cords*: a *Corde* of loue, a *Corde* of feare, a *Corde* of fayth; and this threefold *Coard* is not easily broken.

Eccle 4. 12.

Wisdom.

A third *Daughter*, and one of the beautifullest, is *Wisdom*. Bind the *Sacrifice* with *Cords* to the *Altar*. Rectified *Denotion*, is specially acceptable.

A man may be deuote enough: too much, when their zeale is like the horne in the Vnicorns head: it doth more hurt then good. You would not haue wished *Baal Priests* doe more for their Maister: loe, the gashes and mouthes of their selfe-giuen wounds, speake their forwardnesse: they wanted a *Lampe* of direction, to Guide it to Gods *Altar*.

*Aristotle* calls *Discretion*, *virtutum normam et formam*: the eye of the soule, the soule of vertue. I would to God, some amongst vs had one *Dramme* of this grace, mingled with their whole handfuls of zeale. It would a little Coole the preternaturall heate of the fling-brand fraternitie; as one wittily calleth them.

Eth Lib. 6.  
Cap. 5.

*Hollerius* writes of an *Italian*, that by often smelling to the herbe *Basil*, had *Scorpions* bred in his braine. Proud *Faction* is the weed they so much smell on, and make poesies of, that the serpents bred in their braines, doe stinge and wound the bosome of the Church. These *Binde*, and with *Cordes*, but not to the *Altar*, *Deuotion* is not their scope, but distraction. O may the spirit of meeknesse *Binde* their *Sacrifice* to the *Altar*: direct their zeale with *Discretion*, to the glory of God. And let vs euery one say resolutely with *Dauid*: I will wash my hands in innocencie, O Lord; and so will I compassse thine *Altar*. *Wisdom* is a faire *Daughter* in this *Progenie*. Bind the *Sacrifice* with *Cords* to the *Altar*.

Psal. 26. 6.

D.

Confidence.

## Confidence.

THE youngest Daughter of this faire Sister-hood, is *Fayth*. Copious matter of Discourse might heere be offered mee, about the site, matter, fashion, of the *Altar*, and to what purpose these foure *Hornes* of the *Altar* serued: *Binde the Sacrifice with Cordes to the Hornes of the Altar.*

1. King. i. 50.

ver. 28.

Hebr. 13. 10.

ver. 15.

Perhappes many precious Mines of mysteries might here be found out, which I digg not for. Among diuerse other ends I find, that these *Hornes* of the *Altar* were for *Refuge*; & guilty men did flie vnto them for feare of the *Law*. *Adoniah feared because of Salomon, and arose, and went, and caught hold on the Hornes of the Altar. So Ioab in the next Chapter, Fled to the Tabernacle of the Lord, and caught hold on the Hornes of the Altar. They fled thither in a hopefull confidence of mercie:*

*Christ* is our *Altar*, Heb. 13. his Merites the *Hornes* of the *Altar*. By him therefore let vs offer the sacrifice of *Prayse* to God continually, that is, the fruite of our lippes, giuing thanks to his name. Our *Fayth* must catch hold on these *Hornes*, *Christes* merites, that is, our *Sacrifice* may be acceptable.

The *Law* of God shall surprise vs, and the *Sword* of eternall death shall kill vs, if wee bind not our *Sacrifice* to the *Hornes* of the *Altar*: if wee rest not vpon the all-sufficient Merites of *Iesus Christ*.

This is the Mother of her, whose Daughter shee is. It may be sayd of these, as the Poet of Yce and Water; the Mother bringes foorth the Daughter, & the Daughter bringes foorth the Mother.

Pro. 31. 29.

All her Sisters are beholding to her: Neuer a Damo-sell of *Israel* dares enter *Ahashuerosh* Court, but she; She alone must bring all graces to the *Hornes* of the *Altar*. Oblest *Fayth*: *Many Daughters haue done vertuosly, but thou excellest them all. Bind then the Sacrifice with Cordes, euen vnto the Hornes of the Altar.*

You



**Y**Ou heare the Mother and her Children : These are the *Daughters* that true *Devotion* bringeth foorth. Compare wee our Progenie with these, and wee shall find, that we bring foorth *Daughters* of another countenance.

Distinguish this Land of ours (let the word *Divide*, be held heresie in manners) into foure CC: *Court*, *Citie*, *Countrie*, *Church*.

The *Court* may be sayd to haue three *Daughters*; as *Fulco* boldly told *Richard* the first : which are vicious, & of a wicked disposition. The King answered, He had no *Daughters* at all. *Fulco* sayd, hee cherished three in his *Court* that were no better then Strumpets; and therefore wished him timely to prouide them *Husbands*, or else they would vndoe him, and his Realme. The angry King would haue them named. *Fulco* told him, they were *Pride*, *Anarice*, and *Luxurie*. The blushing, penitent, and discreet Prince confessed, and resolved to bestow them. So he gaue *Pride* to the *Templars*, *Anarice* to the *Cistercians Monkes*, & *Luxurie* to the *Popish Prelates*: thelike matches, as fitter then in *England* could not be found for them.

Acts & Monu  
pag. 252.

The *Citie* hath foure *Daughters* too: *Fraude*, *Hypocrisie*, *Vsurie*, *Sensualitie*. Let mee say; the breeding and indulgence to such *Daughters*, shame you. Shall I tell you how to cast them away vpon *Husbands*? Marry *Fraude* to the profest *Cheaters*. Bestow *Vsurie* vpon the *Brokers*. Banish *Sensualitie* to the *Forrest*, to see if any Beast will take it vp. And for *Hypocrisie*, wedde it to the braine-sicke *Separatist*, though you send it to them with a letter of Mart to *Amsterdam*.

The *Countrie* hath three *Daughters*; *Ignorance*, *Vncharitablenesse*, and *Ill-custome*: *Ignorance* they might bestow on the *Papistes*, they will make much of it. Let them send *Vncharitablenesse* to the *Sauages* and *Saracens*. And *Ill-custome* to the *Iewes*, who will rather keepe their

Customes, then their Saviour.

For the Church; wee haue but two Children, and those none of our owne breeding neither; though wee are faine to bring them vp with patience, *Pouertie*, and *Contempt*: and take them who will, so wee were ridde of them.

These are not the *Daughters of Devotion*, but the wretched brood of our Indeuation.

There are amongst vs,

1. Some that will not *Bind*.
2. Some that will *Bind*, but not with *Cordes*.
3. Some that will *Bind* with *Cordes*, but not the *Sacrifice*.
4. Some that will *Bind* the *Sacrifice* with *Cordes*, but not to the *Altar*.
5. Some that will *Bind* the *Sacrifice* with *Cordes* to the *Altar*, but not to the *Hornes* of the *Altar*.

1. Some will not *Bind*; nay they will not be bound. There are so many Religions in the world, that they will be tyed to none of them. Such a one is like a loose Tooth in the head, of litle vse, of much trouble. Their trepidations are more shaking then cold Ague-fittes: their staggers worse then a Drunkards.

A Fether in the Ayre, a Fane on the House, a Cock-boate in the Sea, are lesse inconstant. The course of a Dolphin in the Water, of a Buzzard in the Ayre, of a Whore in the Citie, is more certaine. They are full of farraginous and bullimong mixtures: powre them foorth into libertie, and they run wilder then Quicksilver on a table.

But let a good man be (as *John Bap.* was commended by our Saviour) *No Reed shaken with the Winde*: Let our Actions haue ballace, our Affections ballance: bee wee none of those, that will not *Bind*.

2. Some



2. Some will *Binde*, but not with *Cordes*: they will take on them an outward profession, but not be feruent in it. they will not *binde* themselues to *Deuotion*, as the *Philistines* bound *Sampson*, with *new Wishes*, or with *new Ropes*; but onely with a *Rush*, or a *Haire*, or a twine Threed of coldnesse.

Iud.16.

A Sermon or a Masse, is all one to them; they come with eqnall deuotion to either. All the Religion in the World with these *Gergesens*, is not worth a flitch of Bacon: For handfulls of Barley, and morselles of Bread, you may winne them to worship the *Queene of Heauen*.

Ier.44.17.

Their lukewarmenesse is so offenseue, that they trouble all stomaches: GOD shall spue them out of the Church: the earth shall spue them into the Graue, and the Graue shall spue them into Hell.

3. Some will *Binde*, and with *Cordes*; but not the *Sacrifice*. Such are the vtterly irreligious, the openly prophane. They haue their *Cordes* to *binde*; but they will not meddle with the *Sacrifice*, *Deuotion*. The Prophet *Esay* giues them a *Ve* for their labour.

Eay.5.18.

*Woe vnto them that draw Iniquitie with cordes of Vanitie; and sinne, as it were with a Cart-rope.* But in a iust quit-tance for their strong-haled wickednesse, they draw on their owne destruction with *Cordes*, and damnation, as it were with a *Cart-rope*. So those *Funes peccatorum*, that *Salomon* speakes of, shall be rewarded: *His owne iniquities shall take the wicked himselfe, and he shall be holden with the Cordes of his sinnes.* There is such a concatenation of their wickednesse, rioting, swearing, drunkennesse, whoredome, that at last the *Cordes* end reaches to Hell.

Pro.5.22.

Their whole life is but like a Fire-worke, that runnes along the Rope of wickednesse, till at last it goes out in the Graue, and is rekindled in the flaming Pitte.

They bind sinne sure to them selues with *Cordes*; and with the same *Cordes* the Deuill *Binds* them as fast to him: they shall speed as himselfe doth, and be at last *Bownd* with the *Cordes*, or *Chaines* of darknesse.

The Magistrate should doe well (in meane time) to *Bind* them with Materiall *Cordes*, of seuerer punishments. *Chaine* vp their feete from Brothell-houses, Manacle their hands from slaughters; giue them the *Cordes* of Correction, least at last by a *Corde* they depart the world.

The three speciall Twists of this *Corde*, are Drunkenesse, Whoredome, Cossenage. If you could vntwine these three, and seperate them; there were some hope of breaking them all. You say, on their deprehension they haue sure punishment: be as carefull to finde them out. But it is reported, you haue rowsed these sins from their old nests, and sent them home to your owne houses. Cheating winds into some of your owne shops: Adulterie creepes into some of your owne Chambers. And I know not how, sometimes Iustices & Magistrates haue whipt Drunkenesse out of the Alehouse into their owne Cellers.

There is one amongst vs that is a terrible *Binder*; and that's the vsurer. Hee *Binds* strangely, strongly, with the *Cordes* of obligations. You know he that enters into obligation, is sayd to come into Bonds; it is all one, into *Cordes*. This mans whole life is spent in tying of knots: his profession is *Cordage*. And for this cause he is belou'd of the *Cord-makers*, for setting them on worke; and of no body else.

This fellow *Binds*, but he'll neare *Bind* the Sacrifice: his conscience shall be loose enough. I could say much to this *Binder*, if there were any hope of him. But I remember a true story, that a friend told me of an Usurer. There was a Godly Preacher in his Parish, that did beate downe with all iust conuictions, and honest reproofes that sinne. Many Usurers flocked to his Church,  
Because



because he was a man of note. Among the rest, this Vsurer did bid him often to dinner, and vsed him very kindly. Not long after this Preacher began to forbear Vsurie; not in any conniueance or partiallitie; but because he had dealt plentyfully with it; and now his Text led him not to it.

Now begins the Vsurer to be heauy, sorrowing and discontent; And turned his former kindnesse into sullenesse. The Preacher must needs obserue it, and boldly asked him the reasons of this sodaine auersion. The Vsurer replied. If you had held on your first Course to inueigh against Vsurie, I had some hope you would haue put all the Vsurers downe; and so I should haue had the better Vent and Custome for my Mony. For my part, say what you will, I neuer meant to leaue it: But I should haue been beholding to you, if you could haue made me an Vsurer alone. You see the hope of an Vsurers Conuerſion.

But I would to God, that euery one thus bound with the *Corde* of his Wickednesse, would consider, that so long as a *Corde* is whole, it is not easily broken: but vntwist it, & lay it threed by threed, and you my quickly snappe it a sunder. Beloued, first vntwine the *Corde* of your finnes by serious consideration, and then you may easily breake them off by Repentance.

4. Some 1. will *Binde*, 2. with *Cords*, 3. yea and the *Sacrifice*, 4. but not to the *Altar*. There are many of these in our Land: they *binde the Sacrifice* exceeding fast to *Themselves*, not to the *Altar*. All the *Altaragia*, the dues that belong to them that *serue at Gods Altar*, and which the Lawes of God and man *Bound* to the *Altar*, they haue loofned, and *Bound* to themselves, and their heires.

These *Bind the Sacrifice*, and with *Cordes*; but not to the right place. Nay, I would to God, they would *Binde*

no more; But now the fashion is to hold God to Custom; & if a poore Minister demand those remanents, which are left to the *Altar*, he is ouerthrowne by Custom. Oh the pittie of God, that England should haue any such Custom:

And for you, that neuer thinke your selues well, but when you haue *Bound* the *Sacrifice* to your selues: and imagine that the Milke or Fleece of your Flocks, which God hath tyth'd for himselfe, is too good for the Minister; and will either *adū*, or *armis*, with force of Law, or craft of Coofening, keepe it to your selues; that will plead the rate of a penny in Law, for a pound in conscience: Chop and change your Sheepe, to defraude Christ of his Tenth fleece: know that as you *Binde* the *Sacrifice* from the *Altar*, so you shall haue no comfort by the *Altar*, but the iustice of God shall *Binde* you from his mercie. Though you may repent: which if you restore not, is impossible: and your restitution is improbable; yet for the present, the Deuill hath Eleuen poynts of the Law against you; that is, Possession.

5. Lastly, some. 1. *Binde*. 2. *The Sacrifice*. 3. *With Cordes*. 4. *To the Altar*. 5. But not to the *Hornes of the Alter*. These are deficient in a speciall degree of *Deuotion*, *Fayth*. They haue many good morall vertues; but they want that, which should make both their vertues and themselves acceptable to God; *Fayth* in his Sonne *Iesus Christ*. It is a vaine *Deuotion*, whence this is excluded: The Law finds no workes righteous. But *Quod Lex operum minando imperat, Lex fidei credendo impetrat*: What the Law of Workes commanded with the threatning, the Law of Faith obtaines by beleeuing: Affie we then the merites of our blessed Sauour, who is our only *Refuge*; and take fast hold on the *Hornes of the Altar*. *Bind the Sacrifice with Cordes euen vnto the Hornes of the Altar*

Aug.

The



**The Summe.**

**T**O gather these scattered Branches to their Roote; now wee haue cast ouer the particulars, let vs *Summe* them. The *Summe* is our *Thankfulness*: Binde the *Sacrifice* with *Cordes*, &c.

*Ingratitude* hath beene ever held a Monster, a preternaturall thing: one of those privations and deficiencies which God neuer made, but the deuill thrust in vpon the absence of the positieue and primitiue vertues. Herevpon wee call an Ingratefull person, an vnaturall man.

No man wonders at Dogges, and Wolues, and Foxes; but at Satyres and Centaures, and such Monsters in nature, all gaze vpon. Ebrietic, Adulterie, Auarice (though equally hainous) are lesse odious; because they haue Nature and Custome on their sides. But an *Vnthankefull* person named, we all detest, as a soleisme in sense, a paradoxe in manners, a prodigie in nature.

To demonstrate this sinne to be so farre from humanitie, that the very Beastes abhorre it. There is a Story of a poore man, that went often to a Forrest to gather Sticks; where sodainely one day, hee heard the voyce of a man in distresse: making towards it, hee found a rich Neighbour falne into a deepe Pitte; and togeather with him an Ape, a Lyon, and a Serpent: hee made his meane, being endangered both of the Pitte, and of the Beastes: Pittie and Charitie moued the poore man to helpe the rich, and that seldome moues the rich to helpe the poore; Hee lets downe the Corde, wherewith hee bound his Sticks, and vp comes the Ape: Againe hee puts for the man, and the Lyon ascendes: A third offer hee makes, and the Serpent takes the aduantage: last hee draweth vp the man; who freed by his helpe from instant death, promised him a bountious requitall,

if on the next day he did visit him. The poore man as-  
 fying his word, came to him accordingly, in a hopefull  
 expectation of reward. But now the rich man would  
 not know him; hee hath forgotten that euer hee stood  
 in any need of him, and impudently denies him any  
 recompence. The discomforted poore man is faine to  
 trauell the Forrest againe for his Fuell, where the Ape  
 spying him, had ready broken with his teeth and nailes,  
 Sticks enough for his burden: there was his vtmost  
*Gratitude*. Another day comming, the Lyon appro-  
 cheth him, presenting to him diuers laden Camelles;  
 which driuing home, and disburdening, hee found pre-  
 cious Treasure, that enriched him. A third time vpon  
 other occasions travelling the Forrest, the Serpent cree-  
 ping salutes him with a Precious stone in her mouth,  
 letting it fall at her sauers feet. The intent of the Fable  
 is to demonstrate, that Beastes and Serpents condemne  
 Man of *Ingratitude*.

Esay 1.3.

You will say, this is but a fiction: then heare a truth.  
 Esay 1. *The Oxe knoweth his owner, and the Asse his Masters  
 Scripps: but Israel doth not know, my people doth not consider.*  
 The very Beast looketh to his Masters hand that feeds  
 him.

Iob 1. 10.

This vice is so horrible, that God need not fit to iudge  
 it; the Diuell himselfe will condemne it: When hee  
 reasoned with God about Iob, hee pleades that God had  
 set a Hedge about him, and blessed the worke of his hands:  
 And therefore implies, *Doth Iob serue God for naught?*  
 If hee will be *Unthankfull* to a God so kind, Satan him-  
 selfe will censure him. It must needs be a horred sinne,  
 that the Diuell taxeth and abominates. If wee be *un-  
 thankfull*, wee are sure to be condemned: for if God  
 would not condemne it, the Diuell will. An *Ungratefull*  
 man then (in some sort) is worse then the Diuell.

ver. 4.

Men and Brethren, let vs be *Thankfull*: Let our Me-  
 ditations trauell with David in the 148. Psalm, first vp  
 into



into Heauen. Euen the very *Heauens and heights* praise him. And those blessed *Angels* in his Court sing his Glory. Descend we then by the celestiall bodyes, and we shall find the *Sunne, Moone, and all the Starres of light*, praising him. Passe we by the *Waters*, which the Makers decree hath confined there, and wee shall heare those *Praying him*. A litle lower, we shall perceiue the *Meteors*, and vpper Elements, the *Fire and Hayle, Snow and Vapour*, magnifying him: euen the *Winde and Storme*, fulfilling his word. Fall we vpon the Center, the very Earth; wee shall heare the *Beastes and Cattle, Mountaines and Hilles, fruitfull Trees and all Cedars*, extolling his Name. The chirping *Birdes* sing sweete Psalmes and Carols to their Creators prayse, euery Morning when they rise, euery Euening ere they goe to rest. Not so much as the very *Creeping thinges*, sayth the Psalmist; the noy-*some Dragons*, and crawling *Serpents* in the deepes, but they doe, in a sort, blesse their Maker. Let not then Man, the first fruites of his Creatures, for whose seruice all therest were made, be *vnthankfull*. If these, much more let all *Kinges of the earth, and all people: Princes, and all Iudges of the World: Young men and Maydens, Old men and Children*, praise the Name of the Lord.

Psal. 148. 2.

ver. 3.

4.

8.

ver. 11. 12.

There are some, that *Kisse their owne handes*, for euery good turnes that befalls them. God giueth them blessings, and their owne witte or strength hath the praise. Other receiue them but as due debt, as if God were obliged to them. But alas! *What hast thou* (O man, that is good) *that thou hast not receiued?* Thou hast not a ragge to thy backe, nor a bitte to thy Belly, nor a good haire on thy head, nor a good thought in thy heart, but God giueth it.

Iob. 31. 27.

Our euils are properly our owne. *Omnia mea mala proprie sunt mala, et mea sunt. Omnia mea bona proprie sunt bona et mea non sunt.* All my euils are truly euill and mine owne. All my good things are truly good, but none of my

Hugo.

Aug.

owne. Now is not the Authour of all good, good enough to be remembred? When the Benefites are gotten, must the benefactor be forgotten? And shall *Thankes* waxe old, whiles giftes are new? *Boni siquid habeo, a Deo sumpsi, non a me præsumpsi.* Shall we then set the receauers in the place of the Giuer, and worship our selues?

This is a Sacrilegious theft. The stealing of temporall goodes may be requited with restitution: but the purloyning of Gods glory can neuer be answered. These are subtle Theeues: for though Heauen be sure and secure enough from violent robbers; yet these by a wylie insidiation enter into it, and robbe God of his Honour. Other Theeues steale for necessitie; and but from their equals, men. These filch from God his holy right, and that out of a scornefull pride.

It would heere be examined, whether *England* hath any ground in it guilty of this barren *Ingratitude*? If I should fall to discourfing the fauours of GOD, rained in such plentifull showers vpon vs; our peace, plentie, tranquillitie, and all those giftes of his *Left hand*; together with that grace of his *Right*, which blisseth all the rest, and without which they were but a *Summer* without a *Spring*; full of heate, but infertile; the Gospell: you would say, *Satis hæc*, wee haue heard this often enough. *Ad nauseam usque*: A Sermon of such repetition is but like a sute of the old make. Your curious cares are too fine for such recognitions. You thinke wee neuer speake of these things, but for want of other matter.

The wonders, which God wrought in *Egipt* by *Moses*, in *Canaan* by *Iosuah*, were commanded to be proclaimed to all succeeding generations. How many *Psalmes* did this sweet *Singer of Israel* compose of this subiect? How many excellent Sermons did the Prophets preach, when they had no other ground or Text, but those principles? Neither did the people fling away from be-  
fore



fore the Pulpits, with; Wee haue heard these things often enough: they are tedious.

Gods mercies to vs shall vie weight and number with theirs. We are if not their paralell, yet their second in the fauours of Heauen. God hath *hedged vs in* with his providence, and *compassed vs about* with songs of deliuerance. We are the *Plant* of his owne hand, & he continually waters vs with the sauing shewers of his Gospell. Wee need not trauell to our neighbours Cisterns; every man hath his owne Well; and such a Wel, as yeelds the *Water of life*, if we would bring Buckets with vs; Eares of attention, and Hearts of retention to draw it out withall. What Nation so farre as the World is Christned, hath so many learned *Diuines*? Neither is this Learning like a Coale burning to themselves, but a bright Lampe shining to vs; Euen those reuerend Fathers, that sit at the Sterne of the Church, and charge their mindes with her greatest troubles, are yet continually preaching to some particular Congregation. It cannot be denied, but the *Lord hath shewed vs Light*.

Now where be the *Fruit*es that he must looke for? I dare scarcely enter into this search; as the Elephant refuseth to drinke in a cleare Water, least he should see his owne deformitie. I feare to finde the respondencie of the deedes of *Darkenesse*. I know, God hath his number amongst vs; I hope it is not small. God every day increase it, to his glory, and the Churches comfort. Let mee haue freedome to speake generally.

Beloued, our liues shame vs. If men and Angels should hold their peace, our owne open, and manifest iniquities will proclaime vs *vnthankfull*. Fraude in our houses, Drunkenesse in our streetes, Oppression in our feelds, Adulterie in corners, Iniustice on seates, Impietie in our Temples, Rapine vpon our Temples, deuastation of our Temples; at least, of the meanes that God hath giuen them. These, these are the fruites, too many of

vs returne for Gods mercies. Thus, thus doe wee adorne the Gospell.

The greatnesse of Gods kindnesse to vs, we strue to match with our vnkindnesse to God: He that in his owne person stood for our defence, and bore the heate and burden of the day for vs, hath this requitall, to haue his cause put off to others. Wee dare not stand for his glory. Could we else brooke his holy dayes profaned, holy name abused, holy Church despised, his seruants impouerished; if we were as kind to him, as he is to vs?

Whereas euery man hath a Charge for Gods glory, we put it off from one to another. The poore man to the Rich, and sayes he should looketo these disorders: the Rich man to the Minister: the Minister after a hearty dehoration to the Magistrate. But still wickednesse holds vp the head, and the heate of rebellion is not qualified.

It is storyed of a Certaine King, that fighting a desperate Battaile, for the recouerie of his Daughter, iniuriously stolne from him; found ill successe, and the day vtterly against him. Till by the saythfull valour of a Strange Prince, disguised in the habit of a meane Souldiers, (that pittied his losse, and bore loue to his Daughter) he recovered both her, and victorie: The Prince interposing himselfe to hazard of death, & many wounds, for the others redemption. Not long after this Prince receiued some wrong concerning his Honour, which he deseruedly prized: He made his complaint to the King, and besought him to giue a iust censure of his cause. The forgetfull King put him ouer to a Iudge. The Prince replies; O King, when thou wast lost, I endangered my selfe for thy rescue: I did not bid another saue thee, but I saued thee my selfe. Loe, the skarres of those wounds I bore, to free thee and thy state from ineuitable ruine: And now my sute is before thee, dost thou shuffle me off to another??

Such



Such was our case; Sathan had stolne our deare daughter, our soule : in vaine we labourd a recouerie : principalties and Powers were against vs, weakenesse and wretchednesse on our sides. Christ the Sunne of God tooke pittie on vs : and though hee were an eternall Prince of Peace, disguised himselfe in the habite of a common Souldier ; *Induens formam serui*, putting on him the likenesse of a *Servant*, vndertooke this Warre against our two strong enemies ; set himselfe betwixt vs and death, bore those woundes, which should haue lighted on vs. By no Angell, nor Saint ; by no Gold or precious Minerals, did hee redeeme vs ; but by his owne grievous sufferings. Now his Glory is in question: his Name, his Honour is abused, deare to him as his owne Maiestie : Wee stand by, and behold it ; hee appeales to our censure, remembers vs of the Wounds, Passions, Sorrowes, hee endured for vs : Wee put him off from one to another, and let the cause of him that saued vs, fall to a losse. Who shall plead for our *Ingratitude*? Heauen and earth, Sunne and Starres, Orbes and Elements, Angels and Deuills will cry shame vpon vs.

Psal. 27.

If we aske now, as the Wicked will at the latter day ; *Lord, When saw wee thee hungry, and did not feed thee? When naked, and did not clothe thee?* When was thy cause before vs, which wee defended not? I answer; any day, euery day. When wee heare Swearers wound and teare his holy Name in peeces : when wee see Idolaters giue his Honour to Carued or painted Blockes : When Ruffians speake contemptibly of his holy rites ; when his Saboths, Sacraments, word, Ministers are vilipended ; our selues standing by with a guiltie silence. Oh which of vs hath not beene Guiltie of this *Ingratitude*?

Math. 25.

It was the exprobatation of *Athens*, that shee suffred those men to die in exile, ignominie, obliuion, that with their vertuous endeauiours had reared her vp on the Pillars of Fame. *Miltiades, Aristides, Solon, Phocion ; Vbi vixerunt,*

*vixerunt, Pbi iacent?* Where liued they? where lye they? Their worthy Aetles gaue glory to that Citie, and that Citie couerd them with the inglorious dust of obscuritie. So the Bold *Iesus* had made vs liue that were dead, and we doe what we can, to let his lining name dye amongst vs.

The Grecians had a Prouerbe amongst them, against them,

*Pro meritis male tractarunt Agamemnona Graij.* Agamemnon for the Honour of Greece, had done great seruice to the conquest and subuersion of Troy. And when he came home, was Slaine by his owne Wife *Clitemnestra*, by the helpe of *Aegisthus* the adulterer. Christ loued vs as his Wife, endowed vs with all his owne Riches; Conquers Troy for vs, subdues all our Enemies and returning home, when he expects to finde peace, and kind entertainment in our hearts; we fall to vexing and wounding him; forsaking his loue, and cleauing to the world in a Curled Adulterie. So

*Dulcem pro meritis tractamus acerrime Christum.* So bitterly doe we requite our sweete Saviour, for his mercies.

*Scipio* had made *Rome* Lady of *Affricke*. And comming home with Triumph ouer that and *Hanibal*, the Senate banished him into a base village. where dying, he commanded this sculpture to be engrauen on his Tombe. *Ingrata Patria, ne ossa quidem mea habes.* Vnthankfull Countrey, thou halt not so much as my very bones. Many and mightie deliuerances hath the Lord giuen vs.

From furious *Amalekites*, that came with a Nauy as they bragg'd, able to fetch away our Land in Turues.

From an angry and raging Pestilence, that turned the popular Streetes of this Citie into solitude.

From a Treason wherein men conspired with Devils: for Hell was brought vp to their coniurations; and



and a whole brewing of that salt Sulphure was runn'd vp in Barrells for vs to drinke.

Behold, and kisse the feete of his Mercie, wee are deliuered by *Iesus Christ* from all these miseries, and mischiefs. Oh let vs not voluntarily call vpon our selues, a worse then all these, our owne *Unthankfulness*. Let not *Christ* say, *Ingnata Anglia, ne ossa quidem mea habes: Unthankfull England*, thou hast not so much as (my bones) the prints, and sensible impressions of these fauours in thy memorie. Thou hast shut thy Saviour out of thy minde, and buried him in neglectfull obliuion. Take heed, least in a iust quittance, hee exclude thee from his thoughts, and forget to do thee any more good: Least he take away his Name, his Glory, his *Light*, his Gospel, from thee; and bestow it on those vnchristned borders, where now his great Maiestie is not adored.

How iustly might hee leane vs in our former wretchednesse? There is a pretty Fable, the morall of it will profitably fitte our present Discourse. A Serpent accidentally inclosed betwixt two great Stones, that hee could no wayes extricate himselfe; made his moane to a man passing by to deliuer him. The man with much force remooued the Stone, and set him free. The Serpent now, feeling his libertie, thus bespake his deliuerer. I confesse, you haue done mee a kindnesse in helping me out, being almost famished: But now I am out, my hunger is so violent, that I must needes take the benefite of my fortune, and deuoure you. The man vrged his *Ingratitude*; but to no purpose, for the Serpent would eate him. Instantly hee spied an Asse comming, and desired the Serpent to put ieto his iudgement. The Serpent was contented, knowing that the Asse durst not but condemne the man for his prey, least hee endangered himselfe. The case was pleaded on both sides; the Man yrping his kindnesse, the Serpent his hunger: But the Asse gaue iudgement on the Serpents side; who is now

ready to set on the Man. Hereupon flies by an Eagle, to whom the Man appealed for Iudgement in this controuersie. The Eagle hearing the cause debated, demanded of the Serpent, if hee could haue freed himselfe, without the mans ayde? The Serpent answered affirmatiuely, and sayd, it was onely his policie, by this trick to get the Man within his reach. The Eagle desires to see the place: the Man shewes it. The Eagle bids the Serpent goe into the hole againe for more certaine demonstration. The Serpent doth so; and the Man remooues the other Stone, as it was before, and reencloseth the Serpent. The Eagle now bids the Serpent deliuer himselfe: Hee replied, hee could not. Then (quoth the Eagle) this is my iudgement: The next time the Man lets thee forth, doe thou take him for thy prey, and cate him.

It cannot be denied, but wee were once surer in Satans hold, then this Serpent is imagin'd to be betweene the Stones. The *Man* Christ *Iesus* in pittie redeemed vs, and gaue vs libertie: Wee are no sooner out, but we fall to deuoure him; to make his poore members, his poore Ministers our Prey; to wound his Name with Blasphemies, to steale his Goods with Sacriledge; and to giue his Honour either to other Creatures, or to our owne Wittes: as if we could haue deliuered our selues. Let any be Iudge but the Asse, our owne flesh & blood; and we are sure to be condemned for *Ingratitude*. But if Christ should in his Iustice, put vs againe into our former hole; leaue vs in the power of Satan, Who would not say with the Eagle, The next time hee sets vs free, let vs take him for our bootie, and deuoure our Redeemer.

It is recorded of *Alexander*, an Emperour famous for his liberalitie: and of *Iulius Caesar*, no lesse commended for his patience: that the former would neuer giue, nor the other forgive an *Ingratefull* person. Wretched  
were



were wee, if the Lord should with-hold from vs either of these Mercies. If he should shut vp the Flud-gates of his Bountie, and cease giuing: or locke vp the Treasure-house of his Mercie, and leaue forgiuing. If hee should neither *Donare bona sua*, nor *Condonare mala nostra*; woe vnto vs: Wee might curse our Births, or rather our *Ingratitude*.

Wee hope still, God will be mercifull to vs for Christ his sake: So God of vs, hee hopes wee will be obedient to him for Christ his sake. *Pecimusque, damusq; vicissim*: As wee expect, God should saue vs for the merites of his Sonne: So God expects, wee should serue him for the merites of his Sonne. If the bitter sufferings, and heart-blood of *Iesus*, cannot get of vs the forbearance of Iniquitie; How shall it get for vs the forgiuenesse of Iniquitie? As wee intreat God, for his Mercie, to bee good to vs: So God intreats vs, for his Mercie, to bee good to him; and therein most good to our selues.

O let that Goodnesse, that reconciles vs both, preuaile with vs both. With God, to blesse vs by his bountifullnesse: With vs, to blesse God by our *Thankfulnessse*. What should I say? For *Iesus* Christ his sake, let vs be *Thankfull*. *It is a good thing to giue thanks to the Lord*, saith our *Psalmist*. Good for the vertue of the action: Good for the excellencie of the object: Good for the happinesse of the retribution.

*Psal. 92. 5.*

For the Action; it is better to *Blesse*, then to *curse*. *Rom. 12. 14.*

*Rom. 12. 14.*

For the Object; our Prayes are sung to a most glorious God: one that is *Beautie* it selfe; and onely worthy to *inhabite* the prayes of *Israel*.

*Psal. 27. 4.*

For the Retribution: If wee blesse God, God will blesse vs: As one notes, that all *Dauids Psalmes*, were either *Hosanna*, or *Halleluiah*; that is, *God blesse*, or *God be blessed*. Either a Prayer for Mercie, or a Prayse for Mercie. *Ascendat ergo gratia, vt descendat gratia*: For, *Grati-*

*Gueuar.*

*Petr.*

*arum cessat decursus, ubi recursus non fuerit*: Grace will not come downe, vnles *Gratitude* goe vp. All Riuer runne backe to the Sea, whence they were first deriued.

Let vs send vp our gifts to God, that hee may sende downe his gifts to vs. Let vs not *Vri datis, tanquam innatis*: But remember that we hold all in *Capite*, and are sutors to the Court of Heauen; worthy to forget our estates, if we pay not the quit-rent of *Thankfulnesse*; acknowledge not *Gratitude* and *Obedience*.

God will not long *Catulis indulgere Luporum*, pamper the Wolues whelps, as the Prouerbe: But he will forget them, that forget him. Wee haue a saying from *Aristotle*. *Nec in puerum, nec in senem collocandum esse beneficium*: That our beneficence should not be fixed vpon a Child, or an Old man: for the Child before he comes to age, will forget it; and the Old man will die, before he can requite it. Are wee all either Children or Old men, that wee either not remember, or not returne *Thankfulnes* to God for his mercies? Yet faith the Psalmist: *Old men, and Children, praysse the Name of the Lord*.

Psal. 148. 12.

Psal. 116. 12.

With him let vs then say; *What shall wee render to the Lord, for all his Benefites towards vs?* David was in ward with God; yet he studied what Present he should offer him. Hee lights vpon that, which hee was onely able to giue, and God most willing to receaue; *Thankfulnesse*. *I will take the Cuppe of Saluation, and blesse the Name of the Lord*. Pray wee then to GOD, to giue vs *Thankfullnesse*, that wee may giue it him. For of our selues wee haue not what to giue, vnlesse the Lord giue vs, wherewith to giue.

Psal. 92. 2.

Psal. 96. 8.

Let vs Shew forth his louing kindnesse in his Morning, and his faythfulnesse euery Night. Morning and Euening let vs prayse him, that hath made the Day for our labour, and the Night for our rest: And that not *ex usu, magis quam sensu*, but with a heartie humilitie Giue vnto the Lord the Glory due to his Name: Bring your Sacrifice, and come into his



his Courts. Let no opportunitie steale by neglected: but Reioyce in the Lord, yee righteous: and giue thanks at the remembrance of his Holynesse. No Garment better becomes you; though you haue almost put it out of fashion, then to Praise the Lord: For, Praise is comely for the righteous.

Psal. 97. 12.

Psal. 33. 1.

Thanksgiving is the best Sauce to our Meate; and blesseth all the Dishes on the Table. When thou hast eaten, and art full, thou shalt blesse the Lord thy God. Whether we eate or drinke, worke or rest, let vs set that golden Poetic on all our labours, which the Angel to Zachary gaue of the Head-stone: Grace, grace vnto it. Hee spake pleasant truth, that said: He that riseth from the Table without giuing of thanks, goes his way, & owes for his Ordinary. He is *vnthankfull*, that is *vnmindfull* of a benefite: *vnthankful* that requites it not: *vnthankfull* that dissembles it: but most *vnthankfull* that denies it. Though wee cannot requite Gods saueur, we will neither forget it, nor dissemble it, nor denie it.

Deut. 8. 10.

Zach. 4. 7.

I haue purposedly been liberall in this doctrine: neither beg I pardon for prolixitie: It was necessary for the Text; no lesse for our times. God hath shewed vs his Light, and wee bring foorth the workes of Darknesse.

We say, we are *thankfull*. Our Words will not passe with God, without our Deeds. Our Words are so fickle and false, that wee dare not trust one another without *manuscripts*: Scriueners must be employed in al our commerce. And shall God take our words, with whom we haue broke so often? No beloued, wee must sette our hands to it: and to speake to our capacitie in the Citie; seale it, and deliuer it, as our act and deed: wee must worke that which is good.

I appeale from mens Lippes, to their Liues: *Verba rebus probate*, sayth Seneca: The forme, the life, the Soule of *Thankfulness* is Obedience. Wee, like blinde Isaac, cannot see your Hearts; but say, *Let mee feele thee. my sonne*. If your Liues be rugged, like the Hands of Esau,

Psal. 100. 4.

Psal. 95. 1. 2. 3.

we dare not trust your Voyce, for the Voyce of Iacob. If your deedes be rough, and sensible of rebellion, in vaine you tell vs, you are *Thankfull*. It is somewhat that you *Enter into his Courts*, and *speake good of his Name*: But you must also doe good for his Name, and you shall be blessed. I haue begun, and will end with a Psalme: O come then, let vs sing vnto the Lord; let vs reioyce to the *Rocke of our saluation*. Let vs come before his presence with *Thanksgiving*, and make a ioyfull noyse to him, with *Psalmes*. For the Lord is a great God, and a great King above all Gods. God is the Lord, that hath shewed vs Light: binde the *Sacrifices with Cords* euen to the *Hornes of the Altar*.

FINIS.





# POLITICKE HUNTING:

OR,

## A Discoverie of the

cunning Esauites of our times.

And,

Plaine Dealing: or, A president of Honesty.

The Text. Genes. 25. 27.

*Esau was a cunning Hunter, and a man of the field:  
and Iacob was a plaine man, dwelling in Tents.*



Hen God hath a long while deferred his actuall Blessings to the importunate suppliant, and extended their desires; at last hee doubles on them the expected Mercie: So hee recompenteth the dilation with the dilatation and enlarging of his fauours.

*Rebecca* had been long barren; and now the Lord opens her Wombe, and sets her a teeming, she conceaues two at once.

It is obserueable, that many holy Women, ordained to be the mothers of men specially famous and worthy, were yet long barren. *Sara* the wife of *Abraham*, that bore *Isaac*: *Rebecca* the wife of *Isaac* that bore *Iacob*: *Rahel* the wife of *Iacob*, that bore *Ioseph*: *Anna* the mother of *Samuel*, *Elizabeth* the mother of *Iohn* the Baptist: Hereof may be giuen some reasons.

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Hom. 49.  
in Gen.

Quest 74.  
in Gen.

1. One Chrysost. giues, *Ut ex mirabili partu firilium, praestrueretur fides partui virginis*: That by the miraculous Child-bearing of barren Women, a way might be made to belecue the birth of Christ by a Virgin.

2. To shew that *Israel* was multiplied, not by *Naturall succession*, but by *Grace*. So Theodoret.

3. To exercise the *Fayth, Hope, & Patience* of such as notwithstanding a Promise, had their issue delayed.

But now *Isaac* prayes, God heares, *Rebecca* conceaues: she conceaues a double burden; a paire of Sonnes struggling in her wombe. Her body is no lesse disquieted with this plenty, then her minde was before with the lacke of Children. *Esa*u and *Iacob* are borne: brethren they are, not more neere in birth, then different in disposition: For *Esa*u was a cunning Hunter, a man of the Field: but *Iacob* was a plaine man, dwelling in Tents.

These two are the Subiect of my Discourse: wherein I will regard their *Nomina, Omina*; Names, and Proceedings. Their Names, *Esa*u and *Iacob*: note their conditions for opposite. The one a cunning Hunter: the other, a Plaine man. Of both whom, I will be bold to speake literally, and liberally; literally, of their individuall persons: liberally, as they were figures and significations of future things.

For herein is not onely regardable a meere Historie, but a Myserie also. And as *S. Paul* applied the true Storie of *Isaac* the sonne of the free, and *Ishmael* the sonne of the bondwoman; that by these thinges was another thing meant. *Gal. 4. 24.* So I may conclude of these two Brothers in the same manner. ver. 29. *As then, bee that was borne after the Flesh, persecuted him that was borne after the Spirit; even so is it now.* So it is now, and so it shall be to the end of the world.



# A Discouerie of the cunning Esauites of our times.

Genes. 25, 27.

*Esau was a cunning Hunter,  
and a man of the field:*



Must speake first of the first borne *Esau*.  
It is probable, hee was called *Esau* in  
regard of his manner of birth. ver. 25.  
*Hee that came out first, was redde all ouer like  
an hayrie Garment: and they called his name  
Esau.*

Some deriue it from the Hebrew word, *Quasab*, which  
signifieth, *To make*: and taken passiuely, it implies a  
*Perfekt man*. For he came forth *redde*, and *hayrie*: *Redde*,  
to betoken his bloody disposition: *Hayrie*, to shew his  
sauage and wilde Nature. Other Children are borne  
with *Haire* onely on the Head, Eye-lids, and Browes:  
but hee was *hairy* all ouer; promising extraordinarie  
crueltie.

Hee had three names. 1. *Esau*, because hee was com-  
plete. 2. *Edom*, because he was red of complexion; or  
because he coueted the *red Pottage*. 3. *Seir*, that is, *Hayre*. Perer.

You heare his Name, listen to his Nature. Gods Spirit  
giues him this Character: *Hee was a cunning Hunter, &c.*  
A Name doth not constitute a Nature: yet in holy  
Writ, very often, the Nature did fulfill the Name, and  
answere it in a future congruence.

The Character hath two Branches:

noting his  $\begin{matrix} \text{Dition.} \\ \text{Condition.} \end{matrix}$

His Condition or Disposition was *Hunting*: his Dition,  
G. Portion,

Portion, or Segniory was the *Field*: he was a *Field-man*.  
 The first marke of his *Character* is, *A cunning Hunter*.  
 Wherein wee haue expresse

his { Power.  
 Policie.

His Strength, & his Sleight: his Brawne, and his Braine.  
 His Might; hee was an *Hunter*. His Witte; hee was a  
*Cunning Hunter*.

### His Strength: *A Hunter*.

*Hunting*, in it selfe, is a delight lawfull and lawdable:  
 and may well be argued for, from the disposition that  
 God hath put into creatures. Hee hath naturally incli-  
 ned one kind of Beastes to pursue another, for mans  
 profite and pleasure. Hee hath given the Dogge a secret  
 instinct to follow the Hare, the Hart, the Foxe, the Bore:  
 as if hee would direct a man by the finger of Nature to  
 exercise those qualities, which his diuine Wisedome  
 created in them.

There is no Creature but may teach a good soule one  
 step toward his Creator. The World is a Glasse, where-  
 in we may contemplate the eternall power and maiesty  
 of God. *For the innisible things of him, from the creation of the*  
*World, are clearely seene, being understood by the things that*  
*are made, euen his eternall power and God-head.* It is that  
 great Booke, of so large a Character, that a man may  
 runne and read it: Yea, euen the simplest man that can-  
 not read, may yet spell out of this Booke, that there is a  
 GOD. Euery Shepheard hath this Calendar, euery  
 Plough-man this ABC. What that French Poet diuine-  
 ly sung, is thus as sweetly english'd,

*The World's a Schoole; where in a generall Story,  
 God alwayes reads dumbe Lectures of his Glory.*

But to our purpose: This practise of *Hunting* hath in  
 it. 1. Recreation. 2. Benefite.

Delight. Though man by his rebellion against his  
 Creator,

Rom. I. 20.



Creator, forfeited the Charter which he had in the Creatures: and hereon *Adams* punishment was, that hee should worke for that *Sudore vultus*, which erst sprung vp naturally *beneficio Creatoris*: Yet this lapse was reco- uered in Christ to belecuers, and a new Patent was sea- led them in his Blood; that they may vse them not only *ad necessitatem vite*, but also in *delectationem animi*. So God giues man not onely Bread and Wine to strengthen his Heart, but euen Oyle to refresh his Countenance. Let thy Garments bee alwayes White, and let thy Head lacke no Oynt- ment. When Salomon had found men pulling on them- selues vnneccessary vexations in this world, and yet not buying Peace in Heauen with their trouble on Earth; hee concludes: Then I commended Mirth, because a man hath no better thing vnder the Sunne, then to Eate, and to Drinke, and to be Merry: for that shall abide with him of his labour, the day, of his life that God giueth him vnder the Sunne.

Eccle. 9.8.

Eccle. 8.15.

But there is a Liberty, the bounds whereof because mens affections cannot keepe, it is better their vnder- standings knew not: For, *Melius est nescire centrum, quam non tenere circulum*. I may say of too many, as *Se- neca*: *Nihil felicitati eorum deest, nisi moderatio eius*: They haue happinesse enough, if they could moderate it. Nothing is *Magis proprium materie*, (say Philosophers) more proper to matter, then to flow; *nisi a forma sistitur*, vnles the forme refraine and stay it. Nothing is more peculiar to Man, then to run out, and to erre exorbi- tantly, if Grace direct not.

Men deale with Recreation, as some Trauellers doe with anothers Grounds: they begge passage through them in Winter, for auoydance of the Miry wayes; and so long vse it on sufferance, that at last they plead Pre- scription, and hold it by Custome. God allowes De- lights to succour our infirmitie, and we sawcily turne them to habituall Practises. Therefore Salomon con- demnes

Eccle. 11. 9.

demnes it in some, as he commendes it in others. *Reioyce in thy youth, and follow thy vanities: but know, that for all this, God will bring thee into Iudgement.* And our Sauour denounceth a *Va ridentibus*, for they that will laugh, when they should weepe, shall mourne, when they might haue reioyced.

Wee often read Christ weeping, neuer laughing: taking his creatures for sustentation, not for recreation. Indeed hee afforded vs this benefite, and what wee had lost, as it were *ex postliminio*, recovered to vs. But it were strange, that *Hares succedens in defuncti locum*, should doe more, then the Testator euer did himselfe, or allowed by his graunt: Or that Seruants and Sinners should challenge that, which was not permitted to their Master and Sauour. But thus wee preuent our libertie, as the Pharises did the Law, in *sensum reprobum*. These *Hunt*, but keepe not within Gods Pale; the circumferent limits, wherein hee hath mounded and bounded our libertie.

Benefite. Recreations haue also their profitable vse, if rightly vndertaken.

1. The Health is preserued by a moderate Exercise. *Sedentariam agentes vitam*; They that liue a Sedentarie life, so find it.

2. The Body is prepared and fitted by these sportiue, to more serious labours, when the hand of Warre shall set them to it.

3. The Minde, wearied with grauer employments, hath thus some coole respiration giuen it, & sent backe to the seruice of God with a reuiued alacritie.

His Policie. A *Cunning Hunter*.

But wee haue hunted too long with *Esau's* Strength, let vs learne his Sleight: A *cunning Hunter*. Hunting requires *tantum artis, quantum martis*: Plaine Force is not enough, there must be an accession of Fraude. There



is that common sense in the Creatures, to auoyde their pursuers. Fishes will not be taken with an empty hooke: nor Birdes with a bare Pipe, though it goe sweetly: nor Beastes with *Briareus* strength onely, though he had an hundred hands. Heere *Actus pollentior armis*. Fishes must haue a Baite, Birdes a Nette; and hee that takes Beastes, must be a cunning Hunter. *Can a Bird fall into a Snare upon the earth, where no Giune is for him?* Nay, often both Vises & Deuices, Toyles and Toylings, Strength and Stratagems, are all too little.

Amos. 3. 5.

*A cunning Hunter.*

It appeares, that *Esaus* delight was not to surprise tame Beastes, that did him seruice; but wilde: For, against the former, there needed no such cunning. How easily is the Oxe brought to the Yoake, the Horse to the Bitte, the Lambe to the Slaughter? His intention and contention was against wild and noxious creatures.

This Obseruation teacheth vs to doe no violence to the Beastes, that serue vs. *Salomon* stampes this Marke on the good mans Fore-head, that *hee is mercifull to his Beast*. And the Law of God commanded, that *The mouth of the Oxe should not be musled, that treadeth out the Corne*. God opened the mouth of an Asse to reprocue the folly of *Balaam*; who stricke her vnderferuedly for not going forward, when Gods Angell stood *ad oppositum*.

Those sports are then intollerable, wherein we vex those Creatures, that spend their strengths for our benefites. God therefore often iustly suffers them to know their owne power, and to reuenge themselves on our ingratitude. The *Romane* Southsayers diuined; that when Bulles, Dogges, and Asses, (Beastes created for vse and obedience) grew madd on a sodaine, *Bellum seruile imminabat*, it boded some seruile Warre and Insurrection. But wee may truly gather, that when God

suffers these seruiceable and domesticall Creatures, to make Mutenie and Rebellion against vs; that God is angry with our sinnes: and that they no otherwise shake off our seruice, then wee haue shaken off the seruice of God. So long as wee keepe our Couenant with the Lord, he makes a League for vs, with the Beastes of the field: but when wee fall from our Aleagiance, they fall from theirs; and (without wonder) quit our Rebellion against God, with their Rebellion against vs. Wee see what wee get by running from our Maister; wee loose our Seruants.

But if they that flie from God by Contempt, shall thus speed, What shall become of them that flie vpon God by Contumacie? If wicked *Nabal* could blame the Seruants, *qui fugiunt Dominos*, that run from their Maisters; how would he condemne them, *qui persequuntur*, that run vpon them with violence? But if we band our selues against God, hee hath his Hostes to fight against vs. Fowles in the ayre, Fishes in the sea, Beastes on the earth, Stones in the street, will take his part against vs. So long doth the Henne clocke her Chickens, as shee takes them to be hers: but if they flie from the defence of her Winges, she leaues them to the prey of the Kite. So long as wee obey GOD, Heaven and Earth shall obey vs; and euery Creature shall doe vs seruice: But if we turne Outlawes to him, wee are no longer in the circle of his gracious custodie and protection.

*A cunning Hunter.*

**A**S *Cunning* as hee was to take Beastes, hee had litle cunning to saue himselfe. How foolish was hee, to part with his Birthright for a messe of Lentile Pottage? And since there is a necessary discession of his Folly, as well as of his *Cunning*, I will take here iust occasion to demonstrate it: and that in five Circumstances.

1. Hee



1. Hee had a rauinous and intemperate desire. This appears by three phrases he vsed. 1. *Feed mee, I pray thee*; Satisfie, saturate, satiate mee: or, let mee swallow at once, as some read it: The words of an appetite insufferable of delay. 2. To shew his eagernes, hee doubles the word for haste: *With that Red*, with that Red Pottage. Red was his colour, Red his desire: Hee coueted Red Pottage, hee dwelt in a red soyle, called thereon, *Idumea*: and in the Text, *Therefore was his name called Edom*. 3. Hee sayes, *I am faint*: and ver. 32. at the poynt to die, if I haue it not: Like some longing soules, that haue so weake a hand ouer their appetites, that they must die, if their humour be not fulfilled. Wee may here inferre two Obseruations.

ver. 30.

1. That Intemperance is not onely a filthy, but a foolish sinne. It is impossible, that a rauinous Throate should lie neere a sober Braine: There may be in such a man, vnderstanding and reason; but he neither heares that, nor followes this. A Citie may haue good Lawes, though none of them be kept. But as in sleepers and mad-men, there is *Habitus rationis, non usus et actus*: Such men haue reason, but want the actiue vse. *Venter precepta non audit*: The belly hath no cares. Though you would write such mens Epitaphs whiles they are liuing, yet you cannot; for *Mortem suam antecesserunt*, they haue antedated their death, and buried themselves aliue: as the French prouerbe sayes, They haue digged their Graue with their Teeth. The Philosopher passing through *Vacia* the Epicures grounds, sayd; *Hic situs est Vacia*: not heere hee liues, but heere hee lies; as it were dead and sepulcherd. The parcimonie of ancient times hath been admirable. The *Arcadians* liued on Acornes: the *Argiues* on Apples: the *Athenians* on Figges: the *Tyrinthians* on Peares: the *Indians* on Canes: the *Carmenians* on Palmes: the *Sauromatians* on Millet: the *Persians* on *nasturtio*, with Cresses: And *Iacob* heere made daintie of

Sen. ep. 11.  
ad Lucil.

Id. ep. 60.

Eliau var.  
hist. lib. 3.

of Lentiles.

Esa. 56. 12.

Amos. 6. 4.

2. That a man may epicurise on course fare: For Lentile Pottage was no extraordinarie fine dyet. But as a man may be a *Crassus* in his Purse, yet no *Cassius* in his Pottes: So on the contrary, another may be (as it is said of *Iob*) Poore to a proverbe; yet be withall, as voluptuous as *Esau*. Men haue *talem dentem, qualem mentem*: Such an Appetite as they haue Affection. And *Esau* may be as great a Glutton in his Pottage, as those greedy *Daggers*. (*Esay 56.*) that fill themselves w<sup>th</sup> strong Wines: or those fatte *Bulles* (*Am 6.*) that eat the Lambes and Calues out of the Stall. Thus the poore may sinne as much in their Throate, as the rich: and be Epicures *tam Late*, though not *tam laute*, in as immoderate, though not so daintie Fare. Indeepe Labour in many bodies requires a more plentifull repast, then ease: and the sedentarie Gentleman needes not so much Meate, as his drudging Hind: But in both this Rule should be obserued; *Quantum nature sufficiat, non quantum gula placeat*; Not what will please the Throate, but what will content Nature: to eat what a man should, not what hee would. The Poore man that loues delicate Cheare, shall not bee Wealthy; and the Rich man that loues it, shall not be Healthy. As cunning as *Esau* was, heere is one instance of his folly, *An intemperate Appetite*.

2. His Folly may be argued, from his base estimation of the Birthright; that he would so lightly part from it, and on so easie conditions, as Pottage. It seemes, hee did measure it onely by the pleasures and commodities of this life, which were afforded him by it. ver. 32. *I am ready to die: and what profite shall this Birthright doe mee?* Which words import a limitation of it to this present World, as if it could doe him no good afterwards. Whereupon the *Hebrews* gather, that he denyed the Resurrection.



surrection. For this cause the Apostle brands him with the marke of *Prophanesse*. Heb. 12. that he changed a Spirituall Blessing for a Temporall Pleasure.

Heb. 12. 16.

And what, O yee *Esautes*, Worldlings, are momentany Delights compared to Eternall? What is a messe of Gruell, to the Supper of Glory? The Belly is pleased, the Soule is lost. Neuer was any Meate, except the forbidden Fruite, so dearely bought, as this Broth of *Jacob*: A Curse followed both their feedings. There is no Temporall thing without the trouble, though it be farre more worthy then the *Lentile-Pottage*. Hath a man good things, hee feares to forgoe them: and when hee must, could either wish they had not been so good, or a longer possession? Hath he euill, they bring griefe; and hee either wisheth them good, or to be rid of them? So that good things trouble vs with feare, euill with sorrow. Those in the future, these in the present. Those, because they shall end: these, because they doe not end. Nothing then can make a man truly happy, but Eternitie. Pleasures may last a while in this world; but they wil grow old with vs, if they doe not die before vs. And the Staffe of Age is no Pole of eternitie. Hee then hath too much of the sensuall and *Prophane* blood of *Esau* in him, that will sell euerlasting Birthrights and Comforts, for transient Pleasures.

3. Another Argument of his folly, was Ingratitude to God; who had in mercie vouchsafed him, (though but by a few minutes) the priuiledge of Primogeniture: Wherewith Diuines hold, that the Priesthood was also conueyed. The Father of the Family exercised it during his life; and after his decease the first borne succeeded in that with the Inheritance. And could *Esau* be ingratefull to a God so gracious? Or could he possibly haue aspired to a higher dignitie? Wretched Vnthankfulnessse, how iustly art thou branded for a Prodegie in  
H. Nature?

Nature? There are too many, that in a sullen neglect, overlooke all Gods favours, for the want of one of their Affections long after. *Non tam agunt gratias de Tribunatu, quam queruntur, quod non sunt euecti in Consulatum*: It is nothing with them to be of the Court, except they be also of the Councell.

4. His Obstinacie taxeth his Follie; that after cold blood, leasure to thinke of the Treasure he sold, and digestion of his Portage, hee repented not of his Rashnes; But ver. 34. *Hee did eat, and drinke, and rose vp, and went his way*: Filled his Belly, rose vp to his former Customes, and went his way without a *Quid faci?* Therefore it is added, *Hee despised his Birthright*. Hee followed his Pleasures without any interception of Sorrow, or interruption of Conscience. His whole life was a circle of sinfull Customes; and not his Birthrights losse can put him out of them. A circular thing implies a perpetuities of motion, according to Mathematicians. It begins from all parts alike, *et in seipso definit*, endes absolutely in it selfe, without any poynt or scope obiectually to inoue to. Earth was *Esau's* home; hee lookes after no other felicitie: therefore goes his way with lesse thought of an heavenly Birthright, then if hee had missed the Deare hee hunted. It is wicked to sell Heavenly things at a great rate of Worldly: but it is most wretched to vilipend them.

5. Lastly, his Perfidious nature appeareth, that though hee had made an absolute Conveyance of his Birthright to *Jacob*, and sealed the Deed with an Oath; yet hee seemed to make but a iest of it, and purposed in his heart not to performe it. Therefore chap. 27. 41. *Hee said in his heart, the dayes of mourning for my Father are at hand, then will I slay my brother Jacob*. Hee carryed but for the Funerall of his Father, and then resolved to sende his



his Brother after him; as *Cain* did *Abel*, because hee was more accepted. It is hard to iudge, whether he was a worse Sonne or a Brother: Hee hopes for his Fathers death, and purposeth his Brothers; and vows to shed blood in stead of Teares.

Perhappes from his example, those desperate Wretches of *England* drew their instruction. They had sold their Birthright, and the Blessing which *Iesus Christ*, like old *Isac* dying, bequeathed in his Will to all beleevers, and all the interest in the truth of the Gospell, to the *Pope* for a few Pottage, red Pottage, dyed in their owne blood for seeking to colour it with the blood of Gods Annoynted, and of his Saints. And now in a malicious rancour, seeing the Children of Truth to enioy as much outward peace, as they were conscious of an inward vexation: they expected but *Diem Luctus*, the dayes of Mourning, when God should translate our late Queene of eternally-blessed memorie, from a Kingdome on Earth, to a better in Heauen: and then hoped, like Busters in a Fallow field, to rayse vp their heauy Fortunes, *Vi turbinis*, by a Whirlewind of Commotion. But our *Pacator Orbis*, (which was the reall attribute of *Constantine*) beguiled their enuious Hopes. And as *Paterculus* laid of the *Romane* Empire after *Augustus* death, when there was such hope of Enemies, feare of Friends, expectation of trouble in all; *Tanta fuit unius viri Maiestas, ut nec bonis, neque contra malos opus foret armis*: Such was the maiestie of one man, that his very presence tooke away all vse of Armes. Our royall *Jacob* precluded all Stratagems, preuented all the Plots of these malicious *Espanites*, and settled vs both in the fruition of the Gospell, and peace with it. But in meane time, God did punish their perfidious machinations; as hee will doe Periurie and Treason, wheresouer hee finde them. For hee will naile vpon the Head of the Periurer, his Oath trayterously broken.

**I**N all these circumstances it appeareth, that though *Eſau* was subtil to take Beastes; hee had no cunning to hunt out his owne Saluation. From all which scattered Stones brought together let mee raise this building of Instruction.

The wisest for the World are most commonly Fooles for Celestiall blessings. Wicked men can *Sentire que sunt carnis*, not, *Sapere que sunt spiritus*, Sauour things of the *Flesh*, not of the *Sp.rit.* The Prophet *Jeremy* compounds both these, and shewes, how Wisedome and Folly may concurre in one man. *Ier. 4. They are Wise to doe euill: but to doe good they haue no knowledge.* Let them Warre, they haue their Stratagems: Let them plot in Peace, they haue their Policies. Hunting, they haue Nettes: Fowling Ginnes: Fishing Baites: not so much as euen in Husbandry, but the professors haue their reaches: they know, which way the Market goes, which way it will goe. Your Tradesmen haue their Mysteries: Misteries indeed, for the mysterie of Iniquitie is in them: they haue a stocke of good Wordes, to put off a stocke of badde Wares: in their particular qualities they are able to schoole *Machiuell.*

But draw them from their Center Earth, and out of their Circumference Worldly policies; and you haue not more simple Fooles: They haue no acquaintance with Gods Statutes, and therefore no maruell, if they misjudge Vices for Vertues; as *Zebul* told *Gaal*, that hee mistooke *Imbras montium*, pro capitibus hominum. A man may easily run his soule vpon the rockes of Rebellion, whiles he neither lookes to the Card of Conscience, nor regards the Compasse of Fayth.

*A man*

*Ier. 4. 22.*



*A man of the Field.*

WEE haue taken the first branch of his Character, the maine proportion of his Picture: *Hee was a cunning Hunter*. There is another colour added: *Hee was a man of the Field*. But because I take it for no other then an explanation of the former attribute, an exposition of the Proposition, sauing it hath a little larger extent, I doe no more but name it.

Wee doe not thinke, because hee is called, *A man of the Field*, that therefore hee was a Husbandman: but as the *Septuagint* call him, *A Field-man*, in regard that hee was continually conuersant in the Field: There was his sport, there was his heart. Therefore (ver. 28.) *did Isaac loue Esau, because hee did eate of his Venison*: Hee loued his Venison, not his Conditions. Some would read it thus, *Because Venison was in his mouth*; and so turnes his *Hunting* into a Metaphore: as if by insinuation hee wound himselfe into the fauour of *Isaac*: But the other reading is better; sauing that by the way, wee may giue a reprehension to such Mouth-hunters.

If you would know who they are: they are the Flatterers. Of whom wee may say, as Huntsmen of their Dogges, They are Well-mouth'd; or rather, Ill-mouth'd: For an ordinary Dogges byting doth not ranckle so sore as their licking. Of all Dogges they are best likened to Spaniels; but that they haue a more venomous tongue: They will fawne, and fleere, and leape vp, and kisse their Maisters hand: but all this while they doe but hunt him; and if they can spring him once, you shall heare them quest instantly, and either present them to the Falcon, or worrey and prey on them themselues: perhaps not so much for their flesh, as for their Fethers. For they loue not *Dominos*, but *Dominorum*; not their Maisters Good, but their Maisters Goods.

Prou. 19. 4.

The golden Asse got into sumptuous Trappings, thinkes hee hath as many Friends, as hee hath Beastes comming about him: One commendes his Snoute for sayrer then the Lyons; an other his Skinne for richer then the Leopards; an other his Foote for swifter then the Harts; a fourth his Teeth for whiter and more precious then the Elephants; a last, his Breath for sweeter then the Ciuil-beastes: And it is wonder, if some doe not make him beleue, hee hath Hornes, and those stronger then Bulles, and more vertuous then the Vnicornes. All this while they doe but hunt him for his Trappings; vncase him, and you shall haue them baffle and kicke him. This doth *Salomon* insinuate, Prou. 19. *Riches gather many Friends: But the Poore is seperated from his Neighbours.* Hee sayes not the Rich man, but Riches. It is the Money, not the Man, they hunt.

The Great-one bristles vp himselfe, and conceals himselfe higher by the head then all the rest; and is proud of many Friends. Alas, these Dogges doe but hunt the Bird of Paradise for his Fethers: These Waspes doe but hoouer about the Gally-pot, because there is Honny in it. The proud Flie sitting vpon the Charriot-wheele, which hurried with violence huff'd vp the Sand, gaue out, that it was shee, which made all that glorious dust. The Asse carrying the *Egyptian* Goddesse, swell'd with an opinion that all those crouches, cryings, and obeyfances, were made to him: But it is the Case, not the Carcase, they gape for. So may the chased Stagge boast how many Hounds hee hath attending him: They attende indeed, as Rauens a dying Beast: *Aaron* found the kind truth of their attendance. They runne away as Spiders from a decaying House; or as the Cuckoe, they sing a scurvie note for a moneth in Summer, and are gone in Iune or Iuly: sure enough before the Fall. These Hunters are gone; let them goe: For they haue brought mee a litle from the strictnesse and



and directnesse of my intended speech. But as a Physician comming to cure, doth sometimes receive some of his Patients infection: So I have been led to hunt a little wide, to find out these cunning Hunters.

Heepleas'd to obserue two generall Notes, and then I will come to the Application.

1. These two Brethren were borne together, were brought vp together; yet how great difference was there in their composition of Bodyes, in their disposition of Mindes, in their euent of Life; or as they say, in their Fortunes?

1. For Bodyes: One was rough and Hairy, the other was smooth and Plaine. This is seldome scene in Children begot and borne of the same Parents; but seldome or neuer in two borne at one birth. And wee may goe so farre with the Physiognomer to say, That Complexion (though not guides,) yet inclines the inwarde Disposition.

2. For Disposition of Minde; this Text shewes a wide and opposite difference: *Esau was a cunning Hunter, a man of the Field: But Iacob a plaine man, dwelling in Tents.* And Gregory obserues from this example, the remotenesse or contrarietie of Worldlings & Holy mens delights. Men of the World hunt after the pleasures of the World as *Esau*: Men of Grace giue themselves to the contemplation and studie of Vertue, as *Iacob*.

3. For Euent or Successe in this World, there was such Distance, as greater could not be imagined: For it is heere sayd, the *Elder shall serue the Younger*. The priuiledge of Primogeniture belonged to *Esau*; yet both that, and the Blessing went to *Iacob*. If among vs, the eldest Sonne sell all his Lands to a younger Brother, many are ready to blesse his Starres, and to say, Hee is borne to better Fortunes. But this Prefident will besot that

Lib. 5. moral

that speech: diuers things are heere figured.

2. Sam. 8. 14.

1. Literally heere is intended, that the *Idumeans*, the seed of *Eſau*, should be ſubieſt to the *Iſraelites*, the poſteritie of *Iacob*. So we read, 2 Sam. 8. that they were ſubdued to *Iſrael* by *Dauid*. All they of *Edom* became *Dauid*s ſeruants; and ſo continued to the raigne of *Iotham*. This gaue the *Iewes* not onely a ſuperioritie in temporall Dominions, but in ſpirituall Bleſſings; the Grace and Mercy of God: for they were the viſible Church, and *Edom* was cut off.

Aug. de ciuit.  
Dei. lib. 16.  
c. 25.

Luk. 3. 38.

Exod. 4. 12.

2. Myſtically, this ſignifies the carnall *Iewes* ſubdued to the *Chriſtians*; though the other were the elder people: Therefore it is obſeruable, that in the Genealogie of *Chriſt* Math. 1. many of the firſt borne were left out. Luke. 3. *Seth* is put in for the ſonne of *Adam*, yet his eldeſt ſonne was *Cain*. So Math. 1. 2. *Abraham* begate *Iſaac*; yet his eldeſt ſonne was *Iſhmael*. *Iſaac* begate *Iacob*; yet heere his firſt borne was *Eſau*. *Iacob* begate *Iudah*; yet his firſt borne was *Reuben*. And *Dauid* begate *Salomon* in *Mathewes* Genealogie, *Nathan* in *Lukes*; yet both younger brethren by *Bethſheba*. Exod. 4. *Iſrael* is called *Gods firſt borne*, and his choſen people, his appropriation. *Populus Iudeus adumbratus fuit in his primogenitis*: The *Iewes* were figured in theſe firſt borne; and wee the *Gentiles*, that were the younger Brothers, haue got away the Birthright. Rom 11. They are caſt off, wee grafted in: ſo that now the Elder ſerueth the younger.

Gen 48. 14.

Which teacheth vs to looke well to our Charter in *Chriſt*: for it is not enough to bee borne of beleeuing Parents, but wee muſt alſo be beleeuers. *Iob* may ſacrifice for not expiate his ſonnes finnes. It is ſinfull for men on earth to deprive the firſt borne: but God may, and doth it. Gen. 48. *Iſrael* ſtretched out his right hand, and laid it vpon *Ephraims* head, who was the younger: and his left hand on *Manaſſehs* head, guiding his handes wittingly: though *Manaſſeh* was the firſt borne. And ver. 18. When

*Ioſeph*



Joseph sayd to him, Not so my Father. Jacob answered, I know it my Sonne, I know it. Thus Generation may be cut off, Regeneration neuer. A man may be lost, though borne in the Fayth, vnlesse he be borne againe to the Fayth. Neither is it enough for *Ishmael*, to plead himselfe the Sonne of *Abraham*, vnlesse he can also plead himselfe the Sonne of God, and an heire of *Abrahams* fayth.

2. Commende me here to all *Genethliackes*, casters of Natiuities, Star-worshipers, by this token, that they are all Impostors, and heere prooued Fooles. Heere be Twinnes conceaued togeather, borne togeather; yet of as different natures and qualities, as if a vast locall distance had sundred their Births; or as if the originary blood of enemies had run in their Veines. It is *S. Augustines* Preclusion of all Star-predictions out of this place. And since I am false vpon these Figure-casters, I will be bold to cast the Destinie of their Profession, and honestly lay open their luggling in fixe Arguments.

*De ciuit. Dei  
lib. 4. cap. 5.*

1. The falshood of their *Ephimerides*. The Prognosticators, as if they were Midwiues to the Celestiall bodyes, plead a deepe insight into their secrets: or as if like Physicians they had cast the Vrine of the Clouds, and knew, where the fitte held them; that it could neither raine nor hayle, till some Starre had first made them acquainted with it. Demonstration hath prooued these so false and ridiculous, that they may rather *Commouere nauseam quam bilum*, and *risum* more then both.

Perhaps when some appoynt Raine on such a day, some Frost, others Snow, a fourth Winde, a last calme and faire weather; some of these may hit, some of these must hit: But lightly hee that against his knowledge told true to day, lyes to morrow: and hee that lyed yesterday,

yesterday, may happen right next day; as a blinde Archer may kill a Crow.

*Pallidamors*

For this cause (I thinke) some were called *Erring*, or Wandring Starres: not so much that they were vncertaine in their owne scates and motions, as because they caused to erre their Clients and gaping Inquisitors. And so they are called *Erring* in the same phrase and sense, as Death is called Pale; not that it is Pale it selfe, but because it makes those Pale it scasseth on: And Winter durty, not *formaliter*, but *secundum effectum*, because it maketh the Earth durty. So that rather their owne speculations by the Starres, then the Starres, are erring: both *Decepto sensu cum indicio, et corruptis organis*.

Therefore some of the subtler, haue deliuered their opinions in such spurious, enigmaticall, dilogicall termes, as the Diuell gaue his Oracles; that since Heauen will not follow their Instructions, their Constructions shall follow Heauen. And because the Weather hath not fallen out, as they haue before tolde, they will now tell as the weather falles out. So that reading their Bookes you would thinke, as the Beggars haue their *Canting*, they had got a new Language out of the Elements, which the poore Earth neuer did or shall vnderstand: And it is thought, that *Canting* is the better Language, because it is not so ambitious, as to meddle with the Starres: Whereof the Prognosticators head comes as short, as his tongue doth of the Beggars eloquence.

2. The state of Fortune-tellers, and Prophecie-vsurpers: which is not onely poore and beggarly, as if the enuious Earth refused to relieue those, that could fetch their living out of the Starres; but also ridiculous.

*Nul habet infelix paupertas durius in se,*

*Quàm quòd ridiculos homines facit.*

This is not all; but they are vtterly ignorant of their

owne



owne destinies. Now *Quis sibi nescius, cui praescius?* Hee that is a Foole for himselfe, how should hee be wise for others? *Thracias* the Southsayer, in the nine yeares drought of *Egipt*, came to *Busiris* the Tyrant;

*Monstratq; piari*

*Hospitis effuso sanguine posse Iovem.*

and told him, that *Iupiters* wrath might be appeased by sacrificing the Blood of a Stranger. The Tyrant asked him, What Country-man he was, of *Egipt*, or an alliant? Hee told him, a Stranger.

*Illi Busiris, hies Iouis hostia primus,*

*Inquit, et Aegypto tu dabis hospes aquam.*

Thou, quoth the Tyrant, art that lucky guest,

Whose Blood shall wet our soyle, and give vs rest.

It is reported that *Biron*, that French Martiall, came to an Astrologer, to know the future successe of his Plots; which because hee gaue disastrous, the angry Duke began to his mischievous intendments, in the Fate-tellers blood. Can they read other mens Fates in the Starres, and not theis owne? Therefore one wittily wrote on such a Booke, after throwing it into the fire:

Thy Authour foretels much: alas! weake frend:

That hee could not prognosticate thy end.

3. The quicke moouing of the Celestiall bodies, and their remotenesse from our eyes: Both our sense is too weake to pierce into those Fires; and those Fires are too quicke in motion for our apprehension. Therefore sayth *S. Aug.* *Si tam celeriter alter post alterum nascitur, ut eadem pars Horoscopi maneant, paria cuncta quero, quae in nullis possunt geminis inueniri:* If one of the Twins be so immediatly borne after the other, that the same part of the Horoscope abide, I require likenesse and equalitie in them both; which can in no Twins be found. Wee see here two Brethren borne together (it is most likely) vnder the raigne of one Planet or Constellation; yet as different in Natures, as the Planets themselues.

*Ouid. Am.*  
*lib. 3. & in*  
*Ibin.*

*De cin. D.*  
*lib. 5. cap. 5.*

Hom. 10.  
sup. Eneng.

To this they answered, that euen this cause, the swift motion of the Planets, wrought this diuersitie: because they change their Aspects and Coniunctions euery moment. This would one *Nigidius* demonstrate, who vpon a Wheele turning with all possible swiftnesse, let drop at once two aspersions of Incke, so neere together as possibly he could: yet *Stanterota*, &c. the Wheele standing still, they were found very remote & distant. Whereby hee would demonstrate, that in a small course of time, a great part of the celestiall Gloabe may be turned about. But this *S. Austin* soundly returns on them: That if the Planetarie courses, and Celestiall motions be so swift, it can not be discerned vnder what Constellation any one is borne. And *Gregory* wittily derides their folly, that if *Esau* and *Jacob* were not therefore borne vnder one Constellation, because they came forth one after another. By the same reason, neither can any one be borne vnder one Constellation, because hee is not borne all at once, but one part after another.

4. *Vita brevis hominum*: Mans short and brittle life. If our age were now, as it was with the Patriarches, when the Stagge, the Raven, and long-liu'd Oake, compared with mans life, dyed very young: They might then obserue and vnderstande the motion and reuolution of the Starres, and behold their effectes: when if any Starre had long absented it selfe from their contemplation, they could stay two or three hundred yeares to see it againe: But now as an English Nightingale sung;

*Who liues to age,*

*Fitte to be made Methusalem his Page?*

On necessitie this Astrologer must liue so long, as to haue obserued the life of such a man, borne vnder such a Planet: and after him of another borne in the like maner. Nay, he must ouertake the yeares of *Methusalem* in the suc-



successiue contemplation of such experiments. But this life is not giuen, therefore not this knowledge.

5. The infinite number of the Starres take from them all possibilitie of infallible predictions. They cannot giue their generall number, and can they giue their singular natures? To attempt it, is *Imprudencia cecissima*, to affirme it, *Impudentia effrontissima*, blinde dotage, shamelesse impudence.

6. The various Disposition, Conditions, Natures, and Studies, *constancorum*, of such as are borne together. So Gregory reasons of these Twinnes: *Cum eodem momento mater utrumque fuderit, cur non una utriusq; vite qualitas (vel equalitas) fuit?* When the Mother brought them both forth at one instant, How comes it to passe, that they haue not the same qualitie and equalitie in their liues? Are not many borne at the same time, and vnder the same Constellation, *Quorum processus et successus varios et saepe contrarios videmus*: Whose proceedings and euent we beholde so different?

Hom. 10. in  
Euang.

If we may giue credite, that *Romulus* and *Remus* were both borne of a Vestall (defiled by a Souldier) at one birth, both exposed together to a wide Desert, both taken together and nourished of a shee-Wolfe, both building and challenging *Rome*; yet *Romulus* slew his brother, and got the Kingdome of that Citie, and after his owne name called it *Rome*.

*Fraterno primi maduerunt sanguine muri.* If *Castor*, *Pollux*, and *Helena*, were got by *Iupiter*, and hatch'd by *Leda* out of one Egge, How came they to so various fortunes?

*Cur fratrem Pollux alterna morte redemit?* Cicero mentions it for the *Chaldean* follie, that they would haue *Omnes eodem tempore ortos*, all that were borne (wherefoeuer) together, *eadem conditione nasci*: to be borne to the same condition.

*Aenead. 6.*  
*De Diminat.*  
*lib. 2.*

Greg. Hom.  
10. in Euan.

But were all the Infants slaine at one time by Herod, borne vnder one Constellation? Or all the old World, drowned in the Deluge, vnder one Starre? Or all Souldiers slaine in one field, vnder the same Signe? The Mathematicians were wont to affirme, that all borne vnder the Signe *Aquarius*, would be Fishers: But in *Getulia* there are no Fishers; was neuer any there borne vnder the signe *Aquarius*? The *Cretians*, (saith Paul) were alwayes *Liers*: What, were they all borne vnder *Mercurie*? The *Athenians* greedy of Nouelties: had they all one predominant Starre? The *Belgicks* Warriours: Were they therefore all borne vnder the raigne of *Mars*?

Luk. 16 8.

Pachv.

But I haue spent too much breath about this folly of Prognosticators. Of whom it may be sayd, that not onely *The Children of this world are wiser in their generation, then the Children of Light*: But they would be wiser *ipso Luce*, then the Light it selfe. They would know more then Saints and Angels, and search out the inuestigable things of the Lord. *Nam si qui, quae euentura sunt, praesident, equiparent Ioui*: If they could foresee future things, they would bragge themselves equall to God: But *Secret things belong to GOD, reuealed to vs*. The other is both arrogant in man, and derogant to God. And Greg. sayes well: *If such a Starre be a Mans Destinie, then is Man made for the Starres, not the Starres for Man*. The Diuels know not future euent: and will these boast it? *Susminervam scilicet.*

**T**hey grew up together: and presently, *Esau was a cunning Hunter, Iacob a plaine man*. Wee see that euen Youth doth insinuate to an obseruer, the inclination and future course of a man. The Sprigge shooting out of the Tree, bendes that way it will euer grow. *Teach a Child a Trade in his youth, and when hee is old, hee will not forget it,* sayth



sayth Salomon. *Eſau* entred quickly into the blacke way, which leades to the blacke Gates, that stand ever ready open for blacke ſoules. *Palet atri ianua Ditis*: As if hee ſhould want rather time for his ſport, then ſport for his time, hee begins early; at the very threshold of his life, and morning of his yeares. *Nequitia curſus celerior quam atatis*: His wickedneſſe got the ſtart of his age.

And did hee euer ſtay his courſe; that fooliſh parents ſhould be ſo indulgent to their childrens licentiousnes? nay, ready to ſnibbe and checke their forwardneſſe to Heauen with that curbe, A young Saint, an old Diuell: and, Wild youth is bleſſed with a ſtayed Age. But indeed moſt likely, a young Saint prooues an old Angell: and a young *Eſau*, an old Diuell.

And hence followes the ruines of ſo many great Houſes; that the young Maſter is ſuffered to liue like an *Eſau*, till hee hath hunted away his Patrimony; which ſcarce laſtes the Sonne ſo many yeares, as the Father that got it had Letters in his name. But what cares hee for the Birthright: when all is gone, hee like *Eſau*, can liue by the Sword: Hee will fetch Gold from the *Indies*, but hee will haue it. But hee might haue ſau'd that iourney, and kept what hee had at home. If the *Vſurer* hath bought it, though for Porridge, hee will not part with it againe, though they weepe Teares. It is better to want ſuperfluous meanes, then neceſſary moderation. *In ſe magnarunt, ſummisque negatum eſt, Stare diu*: eſpecially when the huge Colosſes haue not ſound feete. Vaſt Deſires, no leſſe then Buildings, where Foundations are not firme, ſinke by their owne magnitude. And there comes often Fire *Ex Rhamno*, out of the *Bramble*, that burnes vp the *Men of Shechem*, and ſets on fire the Eagles neſt in the Cedars. *Pſal. 37. Parum iuſto, A little that a righteous man hath, is better then the riches of many wicked.* And a plaine *Jacob* will proſper better, then a prophane hunting

Iudg. 9. 20.

Pſal. 37. 16.

Psal. 119. 9.

*Hunting Esau.* Let a man beginne then with God. *Wherewithall shall a young man cleanse his way? by taking heed therunto according to thy word.*

Thus literally: Let vs now come to some morall application to our selues.

Gen. 10. 9.

Hunting is for the most part taken in the holy Scripture in the worst sence. So Gen. 10. *Nimrod was a Hunter*, euen to a Prouerbe: and that *Before the Lord*, as without feare of his Maiestie. Now if it were so hatefull to hunt Beastes, what is it to Hunt-men? The wicked oppressors of the world are here Typed and Taxed: who employ both Arme and Braine to Hunt the poore out of their Habitations; and to drinke the Bloud of the oppressed. Herein obserue

the } Persons Hunted.  
 } Maner of Hunting.  
 } Hounds.

#### The Poore.

Are their Prey: any man that either their witte or violence can practise on. Not so much Beggars; yet they would be content to Hunt them also out of their Coasts: but those that haue somewhat worth their Gaping after; and whose estates may Minister some Gobbets to their Throtes. *Aquila non Capit muscas*: the Eagles hunt no Flyes, so long as their be Foules in the Ayre. The Commonaltie, that by great Labour haue gotten a little stay for themselues; these they Hunt, and lay along, and Prey on their prostrate Fortunes.

If they be Tenantes, woe is them. Fines, Rents, Carriagages, flaueries shall drinke vp the Sweat of their Browes. There is law against Coyners; and it is made treason iustly to. Stampe the Kings Figure in Mettalles: But what is Mettall to a Man, the Image of God? And we haue those that coyne Money on the poores Sinnes: Traytors they are to the King of Kings.

The



The whole Countrey shall feele their hunting. They hunt Commons into Seueralles; Tilled grounds into Pastures, that the Gleaning is taken from the Poore, which God commaunded to be left them; and all succour, except they can graze in the High-ways. And to others, to whom their Rage cannot extend, their Craft shall: for they will hoyst them in the Subsidies, or ouercharge them for the Warres, or vexe them with Quarrels in Law, or perhaps their Seruants shall in direct tearmes beat them. *Naboth* shall hardly keepe his Vineyard, if any nooke of it disfigures *Ahabs* Lordship: If they can not buy it on their owne price, they will to Law for it; wherein they respect no more, then to haue *an sam querela*, a colourable occasion of contention: for they will so wearie him, that at last hee shall be forced to sell it: But *Tully* sayes of that sale; *Ereptio non emptio est*: It is an Extorting, not a Purchasing.

*Lib. 4. in uer.*

Thus the Poore man is the Beast they hunt: who must rise early, rest late, eate the Bread of sorrow, sitte with many a hungry meale, perhaps his Children crying for Food, whiles all the fruite of his paines is serued in to *Nimrods* Table. Complaine of this whiles you will, yet as the Orator sayd of *Terres*: *Pecuniosus nescit damari*. Indeed a Monny-man may not be damnified, but hee may be damned. For this is a *Crying sinne*, and the wakned eares of the Lord will heare it: neither shall his prouoked hands forbear it. *Si tacerint pauperes, loquentur Lapides*: If the Poore should hold their peace, the very Stones would speake. The Fines, Rackings, Inclosures, Oppressions, Vexations, will cry to God for vengeance. *The Stone will cry out of the Wall; and the beame out of the Timber shall answer it.*

*Hab. 2.*

You see the Beastes they hunt: Not Foxes, not Wolues nor Boares, Bulles, nor Tygers. It is a certaine obseruation; no Beast hunts the owne kind to deuoure it. Now if these should prosecute Wolues, Foxes, &c. they

K.

should

should then *hunt* their owne kind : for they are these themselves ; or rather worse then these : because here *Homo homini Lupus*. But though they are Men they *hunt*, and by nature of the same kind ; they are not so by qualitie : For they are Lambes they persecute : In them there is Blood, and Flesh, and Fleece, to be had : and therefore on these doe they gorge themselves. In them there is weake Armour of defence against their cruelties ; therefore ouer these they may domineere. I will speake it boldly : There is not a mighty *Nimrod* in this Land, that dares *hunt* his equall : But ouer his inferiour Lambe hee insultes, like a young *Nero*. Let him be graced by High ones, and hee must not be saluted vnder twelue score off. In the Countrie hee proues a Termagaunt: his very Scowle is a Prodegie, and breeds an Earthquake. Hee would be a *Cesar*, and taxe all: It is well if hee proue not a *Caniball*. Onely *Macro* salutes *Seianus* so long as hee is in *Tiberius* his fauour: Cast him from that Pinacle, and the Dogge is ready to deuoure him.

You heare the Obiect, they *hunt*; attende the Manner. And this you shall finde, as *Esaie's*, to consist in two things : *Force*, and *Fraude*. They are not onely *Hunters*, but *cunning Hunters*.

1. For their *Force*, they are *Robusti latrones*, and haue a violent impetuous, imperious Hunting. *Desolation and destruction are in their Pathes*. We may say of them, as *Tertullian* sayd of the *Montanists*. *Nontam Laborant ut adificent sua, quam ut destruerent aliena*. They seeke not somuch their owne encreasing as the depopulation of others. Philosophers hold the world to be composed of three concurrent principles, Matter, Forme, and Priuation : holding the last, to be rather a principle of Transmutation, then of Establishment. Oppressours besides the Matter.



Matter, which is the Common-wealth; and the Forme which is Iustice; haue deuised to make necessarie also Priuation.

There are finnes, which strive onely *Intra orbem summere*: which haue no further latitude then the Conscience of the Committer: They are Priuate and Domestickal finnes: the sting whereof dies in the proprietary. Such are Prodigality, Enuie, Sloth, Pride. Though euill example may doe somewhat, they haue no further extension. But some are of so wild a nature, that they are Mallets and Swords to the whole Country about them. And these are distinctly, the finnes of the Hand. So Micah. 2. *They couet Fieldes, and take them by Violence: and Houses, and take them away: so they oppresse a man and his house, euen a man and his Heritage.* Why doe they all this, but because *Manus potest.* ver. 1. *It is in the power of their Hand.* And they measure their power, sayth Seneca, by the Span, by the reach of their Hands. *Iniurijs vires metuntur.* Anaxagoras thought man the wisest of all Creatures, because he hath Handes, whereby he can expresse all signes. He might haue concluded him the Wickedest of all Creatures, *quia manuatus*, because he hath Hands. For no Tyger or Vulture vnder Heauen is more hurtfull with his Clawes and Tallents, then Man with his Hands. Achilles asked Palamedes going to the Trojan Warres, Why hee went without a Seruant? Hee shewed him his hands, and told him they were *Loco seruorum*, in stead of many seruants. *Manus organum organorum.* Their dexteritie and aptnesse chargeth them with finnes, whereof the other parts are no lesse Guilty.

For the most part, those Beasts haue least immanitie that haue most strength. Oxen and Horses and Elephants are tame and seruicable, but Bees and Hornets haue Stings. So wisely hath the Creator disposed, that there may not be a Coniunction *et Potentia et Malenolentie*: that might and malice may not meete. So they are

Sen.

Mic 2, 2.

De Benef.  
lib. 1.

suffered to haue Will to hurt, & not Power; or Power, and not will. The curst Cow hath short Hornes: But these *Hunters* haue got both. The Poet sayth:

*That Lyons doe not prey on yeelding things,  
Pittie's insoffed to the blood of Kings.*

*Posse et nolle, nobile*: That thou mayst harme and wilt not, is *laus tua*, thy prayse: that thou wouldest and canst not, *gratia Dei*, is Gods prouidence. *Haman* would hang *Mordesai* and cannot: hee is a villaine in Hell for his intent. *David*, when hee had *Saul* in the Caue, could hurt and would not: hee is a Saint in Heauen. *Shimei* would, but can not kill (though rayle on) *David*: *David* can, and will not kill *Shimei*. The hote Disciples would haue Fire from Heauen to destroy the *Samaritans*, and could not: Christ could commaund it, and would not. How rare is a man of this disposition among vs? If aduantage hath thrust a Bootie into his hands, the Lambe is in the Wolves Caue with more securitie. Plead what thou wilt, prostrate thy owne innocence, aggrauate the Oppressors crueltie: hee answeres as *Esopes Wolfe* answered the Lambe; *Thy Cause is better then mine, but my Teeth are better then thine*; I will eate thee. And this is a shrewd inuincible argument, when the cause must be tryed out by the Teeth. *Pactum non pactum est, non pactum pactum est; quicquid illis lubet*: Bargaine or not bargaine; the Law must be on their sides; *Nemo potentes tutus potest aggredi*: Hee comes to his cost, that comes to complaine against them.

*Plant.*

*Sen. in me-  
dea.*

*Mic. 7. 2.*

2 For their *Fraude*; they are *Cunning* Hunters. They are Foxes as well as Lyons to get their Prey. Nay the Fox-head doth them often more stead, then the Lyons Skinne. *Mical. 7. They hunt with a Net*. They haue their politicke Ginnes to catch them. Gawdy Wares and darke Shoppes, (and would you haue them loue the light, that liue by darknesse, as many Shopkeepers) draw



draw and tole Customers in: where the craftie Leaches can soone feele their Pulses: if they must buy, they shall pay for their necessitie. And though they plead, Wee compell none to buy our Wares; *Caveat emptor*: yet with fine voluble Phrases, damnable Protestations, they will cast a mist of error before an Eye of simple Truth; and with *cunning* deuises hunt them in. So some among vs haue feathered their nestes, not by open violence, but politicke circumvention. They haue sought the Golden Fleece, not by *Iasons* Merite, but by *Medeas* Subtiltie, by *Medeas* Sorcerie.

If I should intende to discouer these *Hunters* Plottes, and to deale punctually with them, I should afford you more matter, then you would afford me time. But I limit my selfe, and answere all their Pleaes with *August*. Their tricks may hold *in iure fori*, but not in *Iure poli*: in the Common-pleas of Earth; not before the Kings bench in Heauen.

*De vit. et morib. Christ*

Neither doe these *Cunning* Hunters forrage onely the Forrest of the world. but they haue ventured to enter the Pale of the Church, and hunt there. They will goe neare to emparke it to themselues, and thrust God out. So many haue done in this Land: and though it be danger for the poore Hare to preach to Lyons & foxes, I am not afrayd to tell them, that they Hunt; where they haue nothing to doe. Poore Ministers are deare to them; for they are the Deare they Hunt for: How many Parishes in England (all most to the number of halfe) haue they empayled, to themselues, and chased the Lords Deare out? Yea now, if God lay Challenge to his owne Ground against their Sacrilegious impropriations, for his owne *Tithes*; they are not ashamed to tell him, They are none of his: and what lawes soeuer he hath made, they will hold them with a *Non obstante*. They were taken into the Church for Patrons, defenders; and they

proue offenders, Theeues ; for most often *Patrocinia*,  
*latrocinia*.

You haue read how the Badger entertain'd the Hedgehogge into his Cabine, as his inward friend : but being wounded with the Prickles of his offensive guest, hee manerly desired him to depart in kindnesse, as he came. The Hedge-hog thus satisfies his iust expostulation; that hee for his part found himselfe very well at ease, and they that were not, had reason to seeke out another place, that likes them better. So the poore Horse, intreating helpe of the Man against the Stagge ; euer after *Non equitem dorso, non frenum depulit ore* : They haue ridde vs, and bridled vs, and back'd vs, and spurr'd vs, and got a tyranny ouer vs, whom wee tooke in for our familiar friends and fauourites.

3. Now for their Houndes : besides that they haue long Noses themselves, and Hands longer then their Noses, they haue Dogges of all sorts.

Aug. Confec.  
lib. 1.

Beagles, cunning Intelligencers . *Eó laudabilior, quò fraudulentiôr* : The more crafty they are, the more commendable.

Their Setters, prowling Promoters ; whereof there may be necessarie vse, as men may haue of Dogges ; but not tollerable for their purposes.

Their Spaniels, fawning Sycophants, that lick their Maisters handes, but are brawling euer at poore strangers,

Their great Mastifes ; surely and sharking Bayliffes, that can set a Rankling Tooth in the poore Tenants Ribbes.

They haue their Bandogs, corrupt Soliciters, Parrat-Lawyers ; that are their properties, and meere Trunkes, whereby they informe and Plead before Iustice, against Iustice. And as the Hounds can sometimes smell out the Game, before their Maister ; as hauing a better Nose, then



then be an Eye : so these are still Picking-holes in poore mens estates, and raking vp broken Titles : which if they iustly be defended ; *Alitio fit non Lustralis, sed secularis* : Whereif (because Iustice doth somtimes preuaile) it goe against them ; yet *Maiores expensarum sumptus, quam sententiae fructus* : The cost is more Chargeable then the victorie profitable.

Some of them, whose Pale is the Burse, haue their Bloud-hounds ; long-nosd, hooke-handed Brokers, that can draw the sinking estate of poore men, by the bloud of necessitie. If they spie Pride and Prodigalitie in the streets, they watch ouer them as Puttocks ouer a dying Sheepe. For *Pascuntur scelere* : they are not Doues but Rauens, and therefore *sequuntur cadauera*, follow Carcases. O that some blessed medicine could ridde our Land of these Warts and Scabbes ; free vs from these Currs. The *Cunning Hunters* ; could not doe so much mischeefe, without these Lurchers, these insatiate Hounds.

*Ælian. lib.  
9. Cap. 18.*

Thus I haue shewed you a Fielde of *Hunters* : what should I adde, but my Prayers to Heaven, and desires to Farth, that these *Hunters* may be hunted. The *hunting* of harmefull Beastes is commended ; the Wolfe, the Boare, the Beare, the Foxe, the Tyger, the Otter. But the metaphoricall *hunting* of these is more prayse worthy ; the Country-wolues, or Cittie-Foxes deserue most to be Hunted. *Non est mea Paruitatis, &c.* I am too shallow to aduise you *Demodo* : I onely wish it might be done : they that haue authoritie to doe it, know best the meanes, I will but discouer the Game, and leaue it to their Hunting : naming the persons they should Hunt : they know the Hounds where withall.

1 There is the wilde Boare, that breakes ouer Gods mounds and spoyle his Vineyard. *Psal. 80. The Boare* *Psal. 80. 13.*  
out

out of the Wood doth waste it: and the wild Beast of the Field, doth deuoure it. This is the depopulator, that will forage and lay all waste, if he be not restrained. What, Doe you call him a wasting Boare? hee rather encloseth all, breaketh vp none. Yes, hee layes waste to the Common-wealth, though hee encloseth to himselfe. Hee wasteth Societies, Communitie, Neighbourhood of people; turnes them out of their auncient Dore, sendes them to the wide World to begge their Bread. Hee is a bloody Boare, and hath two damnable Tuskes: Money to make him Friendes, and to charme conuience: And a wicked Conscience, that cares not to swimme to Hell in Blood. The brawny Shield of this Boare, whereby hee beares off all blowes of Curses, is the securitie of his owne dead Heart: Hee thinkes the Cryes and Vlulations of Widdowes and Orphans, the best Musicke. When the hand of God strikes him, (as strike him it will, and that fearefully) hee euen rouseth and rageth on him; and dyes like an angry Boare, foaming at mouth, as if hee were spitting defyance at Heaven. Let this Beast be *Hunted*.

Cant. 2. 15.

Plin.

2. There is the Foxe, the craftie Cheater, that steales the Grapes. Cant. 2. *Take in the Foxes, &c.* It is Gods charge to hunt him. Hee turnes Beastes out of their Dennes by defying them. Hee sold his Conscience to the Diuell for a stocke of villanous Witte. Hee hath a stinking Breath; corrupted with Oathes and Lies: and a rauinous Throat to prey vpon mens simplenesse. If all tricks sayle, hee will counterfeit himselfe dead, that so drawing the Fowles to feed vpon him, hee may feed vpon them. The Defrauder puts on a semblance of great smoothnesse; you would take him for a wonderfull honest man: Soft, you are not yet within his clutches; when you are, Lord haue mercy on you, for hee will haue none.

3. There is the bloody Wolfe; the profest catthroat  
the



the Vsurer. Hunt him, seale on his Denne; it is full of pooremens Goods. What a Golden Law would that bee, which were called a Statute of Restitution: Such a one as Nehemiah enacted. *Neh. 5.* that Lands and Vineyards, Houses and Goods, morgag'd Into Vsurers hands, should be restored. When hee sealed it with a sacramentall Oath, and made them sweare consent to it. And hee shooke his Lappe, and sayd. So God shake out euery man from his house, and from his labour, that performeth not this Promise: euen thus be he shaken out, and emptied. And all the Congregation sayd, Amen. But if they will not restore by themselves, they shall by their posteritie. For, as *Plinie* writes of the Wolfe, that it brings forth blind Whelps: so the Vsurer lightly begets blind Children, that cannot see to keepe what their Father left them. But when the Father is gone to Hell for gathering, the Sonne often followes for scattering. But God is iust. A good man leaueth his Inheritance to his Children Children: and the Wealth of the Sinner is laid up for the iust.

Neh. 5. 11.

Ver. 13.

Pro. 13. 22.

4. There is also the Badger, a Beast of rapine: Wee haue his fellowes among vs, the Ingrossers of Corne, the Rayzers of the price, sweeping away whole Markets: Wee call these Badgers. The Poore that comes with a litle Money, cannot speed; but at an vnreasonable rate: they ingrosse all. And by their Capacitie, or rather Rapacitie, hauing so much in their hands, they sell it at the place of their transporting, at their owne price.

5. The Dromedarie would also be better hunted: I meane the vagrant Rogues, whose whole life is nothing but an exorbitant course: the maine begging, the by's filching and stealing: Onely they are not so seruiceable as the Dromedary, which is a Beast of quicke feete, and strange speed. The reason is giuen by *Aristotle*, because the extreame heate of Nature doth waste all the vntuositie and fatnesse, and thereby giues

L.

greater

Ier. 2. 23.

greater agilitie. But these Dromedaries are not swift: Let one charitable Constable amongst a hundred light on him, and giue him correction, and a Pasport to his (false-named) place of birth, and hee will not travell above a Mile a day. Let them alone, and they will *traverse their wayes*; which are no wayes: for they cannot keepe the beaten path: let them be where they will, they are neuer out of their way. They boast themselues of the broode of *Cain*: for they are perpetuall Runnagats. If the Stoks and Whip-post can not stay their extravagancie, there remaines onely the Gal-house.

6. Let the roring Bull be hunted; the Bulles of *Bassan*, the Bulles of *Rome*; sent ouer by the Pope *ad interitum*, either of vs or themselues: For their end is not *implere Ecclesiam*, but *cimiterium*; to fill Church-yards with dead bodyes, not the Church with living soules. No Seruice would be so welcome to them, as the *Sicilian* Euen-song, or the *Parisian* Mattens. But since no Drugg is currant in their Shoppes, but *Diacatholican*; Treason and Ruine; let it be first ministred to themselues to purge their burning Feuers. And since the Pope sends his *Bulles* into *England* so thicke, bellowing to call his Calues togeather, and to excite their reuolting from their Soueraigne; let them speed no otherwise then those *Bulles* oncedid, that cald in an other *Bull*, which was *Bull* the Hang-man: to dispatch them all.

If you be disposed to hunt, hunt these Beastes that hauocke the Common-wealth: Let the Lambes alone, they doe you much good, no hurt. And to this chase vse all your skill: in this worke it shall be your commendation to be *cunning Hunters*. The Lord shall emparke you within the Pale of his owne mercifull Providence, and restraine the sauage furie of your Enemies. Let those, whom God hath made Maisters of this serious game, and giuen Commission to hunt vicious persons:



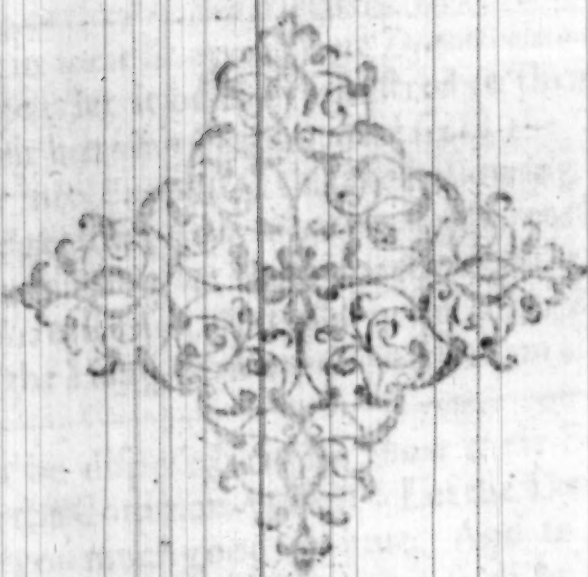
sons : Let every particular man *hunt* Vice out of his owne heart. If there be any violence to get the *Kingdome of Heaven*, vse it : if any policie to overthrow Satan and his complices, against whom we wastle, exercise it. This Warre shall be your Peace. You shall helpe to purge the Land of noxious Beastes ; and clense your owne hearts from those lustes ; which if you *hunt* not to death, shall *hunt* you to death ; as the morall of *Atleon*. And God that giues you this commaund and courage, shall adde for it a mercifull recompence ; taking you at last from this militant Chace to the Parke of his triumphant Rest. Amen.

FINIS.



For I of every particular man have Vnde out of his  
 nature I have no violence to the law  
 and his commandment against all our worldly desires  
 This we will be your peace. You shall see to  
 purge the land of noxious beasts, and also your  
 own estate from the curse, which you have  
 brought upon it by the means of these  
 and God shall give you his commandment and courage  
 to stand for his commandment against you as  
 he has given his commandment to the people of his time

FINIS



1.2



# CHRIST

## HIS STARRE: OR, The Wise-mens Oblation.

Matth. 2. 11.

When they were come into the house, they saw the young Child with Mary his mother, and fell downe, and worshipped him: and when they had opened their Treasures, they presented vnto him gifts, Gold, and Frankincense, and Myrrhe.



THE Feast of the Epiphanie, or manifestation of Christ, as it is this dayes momorie; so I haue purposed this dayes exercise. As *Relatu traditionis instruimur*, There were three principal and notable Appearings of Christ on this Day. All which, *Eodem die contigisse feruntur, sed alijs atque*

*alijs annis*, fell out the same day in diuers yeares, as they write.

So *Maximus Episc. \* Tribus miraculis ornatum diem sanctum seruamus. &c.* wee keepe this Day Holy and Feastiuall, being honoured with three Wonders. This Day Christ led the Wise-men to himselfe by a Starre. This Day hee turned the Waters into Wine at the Marriage. This Day hee was Baptized of Iohn in Iordan.

L 3

According

\*Hom. 1. in  
Epiph.  
Hodie stella  
Magos duxit  
ad Præsepium.  
Hodie aqua  
uertetur in  
vinum. Hodie  
baptizatus est  
Christus.

According to these three distinct *Manifestations* of himselfe, they haue giuen this *Day*, three seuerall names.

1. *Epiphania*: Because *Christ* did appeare to certaine *Magi*, by the direction of a *Starre*: and was by their report, made knowne to the Foxe *Herod*, and his Cubbes, many enemies in *Ierusalem*. (ver. 3.) *Hee* was troubled, and all *Ierusalem* with him.

Math. 3. 16.

2. *Theophania*: Because there was a Declaration of the whole *Trinitie*. (Math. 3.) Of God the *Father*, whose voyce was heard from *Heauen*. Of GOD the *Sonne* to be *Baptised*, of whom was the testimonie giuen, *This is my beloued Sonne, in whom I am well pleased*. Of GOD the holy *Ghost*, who descending like a *Dove*, lighted on him.

3. *Bethphania*: Because, (Ioh. 2.) he shewed the power of his Deitie, at the Wedding, in changing their *Water* into *Wine*: So the Text (ver. 11.) *This beginning of Miracles did Iesus in Cana of Galile, and manifested his glory*.

4. Some haue added a fourth name from a fourth Wonder, that they say was wrought on this *Day*: *Phagiphania*; Because *Christ* relieved *Famem triduanam*, the three dayes hunger of five thousand, with five Barley Loaves, and two litle Fishes.

Boskier  
Ara. Cæli.  
Con 1.

I confesse, this *Historie* hath many obseruable poynts in it. It entreates of *Wise-men*, of a tyrannicall King, of troubled People, and of the King of Kings lying in swadling clothes. To discourse all these,

*Ænead. 1.*

*Virtutesque, virosque, et tanti incendia bello;* would exceed the limites of one cold houre. I would therefore confine my short speach, and your attention, to the verse read.

Wherein mee thinkes, I finde a miraculous Wonder: That extraordinary *Men*, by an extraordinary *Starre*, should finde the King of *Heauen* in so extraordinary a place. *Wise-men* seeking a *Starre*, shewing a *Sauour* lying



lying in a Manger: But *cernere oculis, docenter oraculis*, the eye of Flesh sees somewhat; the eye of Fayth shall see more.

I may distinguish all into a  $\left\{ \begin{array}{l} \text{Direction.} \\ \text{Devotion.} \end{array} \right.$

The *Direction* of God, the *Devotion* of Men. By the *Direction*, they are brought to the *Messias*. By their *Devotion*, they *Worship* him, and present him *Giftes*, *Gold*, *Frankincense*, and *Myrrh*. For the *Direction*, wee will borrow a litle of the *Premisses*; and therein

consider  $\left\{ \begin{array}{l} \text{Gods Leading.} \\ \text{Their Following.} \end{array} \right.$

*Gods Leading* was by a *Starre*. They that delight to cast *Cloudes* vpon the cleare *Sunne*, haue heere mooted many *Questions* about this *Starre*.

1. Whether this *Starre* were singular, or an heape of *Starres*. Our *Romane* aduersaries, to bring wilfull trouble on themselves and vs, haue coniu'r'd a fiction from one *Albumazar* a *Heathen*; that the *Signe* in the *Zodiacke*, call'd the *Virgin*, is composed of so many *Starres*, as may aptly pourtray *Virginem gestantem inter brachia filium*, a *Virgin* bearing an *Infant* in her armes: And some of them haue thought that, this *Starre*.

Let *Albumazar* be the father of this opinion; and for a litle better authoritie, they haue motherd it on a *Prophecie* of *Tiburtine Sibylla* when *Augustus* boasted his super-humane *Maiestie*, *Sibylla* shewed him *Virginem in celo Infantis portantem*, a *Virgin* in *Heauen* bearing a young *Child* in her armes; with these wordes: *Hic Puer maior te est, ipsum adora*, Yonder *Infant* is greater then thou art, *O Cesar*, worship him.

But because the *Father* of this toy was an *Ethnicke*, and the *Mother* thought a *Sorceresse*, they haue (as somethinke, spight of his teeth) brought in *Chrysostome* for a *God-father* to it; or to an opinion, if differing from

from it, yet also exceeding the truth of this Historie. Whether of himselfe, or on their teaching, he sayes thus. *This Starre appeared to them descending upon that victoriall Mountaine, hauing in it the forme of a little Child; and aboue him the similitude of a Crosse.* But I confesse, (and loe the great vaunts of their vnitie) that many of them are of another minde.

Howsoeuer, the Text is plaine against it. (ver. 2.) *vidimus autem totis oculis. Vidimus Stellam eius.* After and *astrum* differ, as *Stella* and *Sydus*. After and *Stella* signifie one *Starre*: *Astrum* and *Sydus*, a knot of *Starres*; as any Signe in the Heauen, coacted and compounded of many *Starres*. The Euangelist heere vseth the singular and indiuiduall word; *Wee haue seene his Starre*, not *Starres*.

2. They question, whether this was a new *Starre*, created for the purpose; or one of those co-euall to the World. *Chrysostome, Damascen, Fulgentius*, with most others, are perswaded it was a new *Starre*. *Houdemins* an English man so sung of it,

*Novâ calum Stellâ depingitur,  
Dum Sol nouus in terris oritur.*

T'was fitte a new *Starre* should adorne the Skies,  
When a new Sunne doth on the Earth arise.

It is called by *Augustine*, *Magnifica Lingua cæli*: The glorious Tongue of Heauen. It appeares, this was no ordinary *Starre*,

ex { *Situ,*  
*Motu,*  
*Tempore Lucendi.*

1. By the *Site*: The place of it must be (*In aere terra vicino, non ipsius medietullo*) in that part or Region of the Aire, that was next to the Earth; otherwise it could not so punctually haue directed these *Wise-men*, that trauelled by it.

2. By the *Motion*. The course of other *Starres* is circular:

Chrys. Hom. 7.  
in Math. Dam.  
lib. 2. de fide.  
cap. 2. Fulgen.  
de Epiphan.  
Lib. 1. Christi-  
anos. quæst. 38.

Serm. 3 in loc.

Thom. part. 3.  
quæst. 35 art. 7



cular: this *Starre* went straight forward, as a guide of the way: in the same manner, that the *Pillar of Fire* went before *Israel*, when they passed out of *Egipt*.

Exod. 13. 21.

3. By the *Time of Shining*. Other *Starres* shine in the night onely, this *Starre* gaue light in the broad day; as if it were a *Starre* appoynted to waite on the *Sunne*.

*Stella Luce vincens Luciferum,*

*Magos ducit ad Regem Syderum.*

Houd. vbi  
supra.

Of this *Starre* did that *Coniurer* prophetic. (Num. 24.) *There shall come a Starre out of Iacob, &c.* It was a true *Starre*, it was a new *Starre*; created by God in *Heauen* for this purpose: Not that the birth of *Christ* depended on this *Starre*, but this *Starre* on his birth. Therefore it is called *Christs Starre*, (ver. 2.) *His Starre*.

Numb. 24. 17.

This *Starre* serued } To them *Ad Ducendum*.  
                                  } To vs *Ad Docendum*.

It led them really, let it also lead vs figuratiuely to *Christ*: Them *Per visum*, vs *Per fidem*.

By the consent of *Diuines* this *Starre* did prefigure the *Gospell*. And indeed: For what other *Light* directes vs to *Christ*?

Not the *Starre* of *Nature*: Did not euery steppe it taught vs to tread, bring vs further off? If it heard of him, it sought him, as *Laban* sought his *Idols* in the *Tents*: or as *Saul* sought his *Asses* in the *Mountaines*: or as *Ioseph & Mary* sought him among their *Kinsfolks*: Either in the *Tents* of soft ease and securitie: or in the *Mountaines* of *Worldly dignitie*: or among the *Kindred* of the flesh, friends and company.

Not the *Starre* of the *Law*: for this told vs of a perfect obedience, and of condemnation for disobedience; of Gods anger, our danger; of sinne and death. This *Starre* would haue lighted vs to *Heauen*, if we had no *Cloudes* of *Iniquitie* to darken it to our selues.

And that which *S. Paul* speakes (Gal. 3.) *The Law was our Schoole-maister to bring vs vnto Christ*; is to be vnder-

Gal. 3. 24.

M.

stood

stood of the legall Types and Sacrifices. Where, by an Oblation of the blood of Beastes, was prefigured the Blood of that *Lambe*, which should expiate all our finnes.

The *Gospell* is this *Starre*; and blessed are they, that follow it: It shall bring them to the Babe *Iesus*. God hath fixed this *Starre* in our Orbe: but how few are so wise as these *Wise-men*, to follow it? That *Starre* was sometimes hidden, this shines perpetually. It is horror and shame to speake it; wee no more esteeme it, then if wee were wearie of the Sunne for continuall shining.

I am loth to part with this *Starre*; but other Observations call mee from it. You heare Gods *Leading*, marke their *Following*. This is described

Ex	{	<i>Aduentu,</i>	{	<i>Accesse.</i>
		<i>Euentu.</i>		<i>Sucesse.</i>
<i>Veniunt, Inueniunt: They Come, they Finde.</i>				

#### Their *Accesse.*

Some haue thought that these *Magi*, hauing so profound skill in *Astrologie*, might by calculation of times, composition of *Starres*, and *Stellations* of the Heauens, foreknow the birth of the *Messias*. But this opinion is vtterly condemned by *Augustine*, and all good men. And it shall onely helpe vs with this Obseruation.

God purposed so plentifull a saluation by *Christ*, that he calls to him at the first those, who were farre off. Farre off indeed; not onely in a locall, but ceremoniall Distance. For place they were so farre; as *Persia* from *India*: from thence most Writers affirme their comming. For the other respect, he calls those to *Christ*, who had runne furthest from *Christ*; and giuen themselues most ouer to the Diuell. Magicians, Sorcerers, Coniurics confederates with *Sathan* in the most detestable arte of Witch-

T. h. u.  
2. 11.

De ciuit.  
Dei. lib. 5.



Witchcraft. These that had set their faces against heaven, and blasphem'd out a renuntiation of God and all goodnesse: euen at those Doores doth Gods spirit Knocke, & sends them by a *Starre* to a *Sauour*.

Be our finnes neuer so many for number, neuer so haynous for nature, neuer so full for measure, yet the mercie of God may giue vs a *Starre*; that shall bring vs, not to the Babe *Iesus* in a Manger, but to be Christ a King in his Throne. Let no penitent Soule despaire of mercie.

Christ manifested himselfe to two sortes of people in his swathing Cloutes; to these Magitians, and to Shepherds: the latter simple and ignorant, the other learned and wicked. So *August. In rusticitate Pastorum imperitiaprcæualeat, in Sacrilegijs magorum impietas.* Yet to both these, one in the day of his natiuitie the other in this *Epiphanie*, did that Sauour, with whom is no respect of of persons manifest his sauing mercie. Whether thou be poore for Goods of the world, or Poorer for the Riches of grace, be comforted; thou mayest one day see the saluation of God.

Serm. 2. De  
Epiph.

2 Obserue their obedience: *they Come* instantly on Gods call. They haue seene his *Starre*, and they must goe to him. They regard not, that *Herod* was an enemie to the King of *Persia* their Maister; they come to his Court to enquire for Christ. When they are there, let *Herod* be neuer so troubled about the name of the true and new-borne King of *Iewes*; they haue the inward direction, the record of an ancient prophecie added by the *Priests. ver. 6. from Micah. 5. 2. Thou Bethlem Ephratah, though thou be litle among the thousands of Iudah, yet out of thee shall hee come forth vnto me, that is to be ruler in Israel.* Hereupon they goe.

Obedience, when it hath the warrant, goes vpon sound and quicke Feete *Nec falsa fingit, nec vera metuit impedimenta.* No obstacles can stay it, no Errors stray it,

nor Terrours fray it: it is not deluded with toyes, nor deferred with ioyes. It carries not with the Young man in the Gospell, to kisse his Friends; nor with the Old man, to fill his Barnes: but *Currit per saxa, per ignes*, through all dangers and difficulties, with a faythfull eye bent vpon the Callers promises. And this is that other Vertue remarkable in these *Wise-men*.

3. *Fayth*. They come to the *Priests* made acquainted with the Oracles of God, to inquire of this King. The *Priests* resolute the place of his birth from the *Prophet*: but though told of his *Starre*, they will not stirre a foote towards him: Perhappes it might cost them their Honours or liues by the Kings displeasure; therefore they will poynt others, but disappoynt their owne soules.

Leo serm. 3. in  
Loc. cap. 3.

Heere is a strange inuersion, *Veritas illuminat Magos; Infidelitas obcecatur Magistros*: Truth guides the Magitians, Vnbeliefe blindes the *Priests*. They that were vsed to Necromanticke Spelles and Charmes, begin to vnderstand the truth of a *Sauour*: whiles they that had him in their Bookes, lost him in their Hearts. *Utuntur paginis; quorum non credunt eloquijs*: They turne ouer the leaues, and belecue not their Contents. To what end were all their quotidian Sacrifices? If they were not types and figures of a *Messias*, what other thing made they their Temples, but a Butchers shambles?

Greg. dial.  
lib. 3. cap. 37.

Now the Mercy and Grace of our Lord *Iesus*, keepe vs from this apostate wickednesse. Let Truth neuer speake it of vs, that wee haue the Booke of the Lord in our Hands, not the doctrine in our Consciencs. That wee haue Gods Seales, yet vn-marked Soules. That *De virtutibus vacui loquimur*: Wee speake of the Graces, wee haue not.

It was once spoken of *Greece*, in regard of the ruines, (yea of the vtter extinction, for *Etiā periere ruina*) *Graciam in Gracia querimus, non inuenimus*: Wee seeke for



for Greece in Greece, and can not find it. Let it neuer be sayd of vs in respect of our recidiuall disobedience; *Angliam in Anglia querimus, et non inuenta est*: Wee seeke that famous Church of England in England, and finde it not. Many loue to liue within the circumference and reach of the Gospell, because it hath brought Peace, and that Peace Wealth, and that Wealth Promotion: But if this Health or Quiet might be vpheld or augmented by that *Romane* Harlot, they would be ready to cry, *Great is Diana of the Ephesians*; and *Christ* might lodge long enough at *Bethleem*, ere they would goe to visit him. Our liues too prodigioussly begin to pretend this: But,

*O faxit Deus, ut nullum sit in omni pondus.*

And for our selues, *Bel.* Let vs not like the *Priestes*, direct others to a *Saniour*, and stay at home our selues: nor like the *Trumpeter*, that encourageth others to the *Battaile* against the enemies of God, and our saluation, *Nihil ipse nec ausus, nec potuit*: our selues being Cowards, and giuing neuer a stroke. It is not enough to tell the people of a *Saniour* in *Bethleem*: *Opus est etiam preitione, aut saltem coitione, et pari congressu*: Wee must goe before them, or at least goe with them.

*Enead.*

For this cause I commend the Fayth of these *Magi*: Seeing the *Priestes* doctrine concurreth with the *Starres* dumbe direction, though *Herod* will not leaue his Court, nor the *Scribes* their ease, nor the *People* their trades; yet these men will goe alone to *Christ*. When thou art to imbrace Religion, it is good going in company, if thou canst get them; for the greater blessings falles vpon a multitude: but resolute to goe, though alone: For thou shalt neuer see the Lord *Iesus*, if thou tarry till all *Ierusalem* goe with thee to *Bethleem*.

**W**Ee haue heard their *Aduent* or *Accesse*; listen to the *Euent* or *Successe*. They saw the young Child, with Mary his Mother.

God hath answered the desire of their hearts: they had vndertooke a long Iourney, made a diligent inquirie; no doubt their Soules longed with *Simeon* to see their Sauour. Loe! he that neuer frustrates the faythfull affection, giues abundant satisfaction to their hopes. They saw the young Child with Mary his Mother.

obserue  $\left\{ \begin{array}{l} \text{Whom.} \\ \text{With whom.} \\ \text{Where.} \end{array} \right\}$  they saw him.

Aug ser. 27. de  
Temp.

*Whom?* The young Child. Meditate and wonder. The Ancient of dayes is become a young Child. The Infinitely great is made Little. The sustainer of all things Suckles. *Factor terra, factus in terra. Creator cæli, creatus sub cælo.* He that made Heauen and Earth, is made vnder Heauen vpon Earth. The Creator of the world is Created in the world, Created Little in the world; they saw the young Child.

Aug. de Temp.  
Ser. 16.

*With whom?* With Mary his Mother. Mary was his Daughter, is she now become his Mother? yes; he is made the Child of Mary, who is the Father of Mary. *Sine quo Pater nunquam fuit, sine quo mater nunquam fuisset.* Without whom his Father in Heauen neuer was; without whom his Mother on Earth had neuer beene.

Esai. 40. 12.

*Where?* It is euident in S. Lukes Gospell, they found him lying in a Cratch. He, who sits on the right hand of the Maiestie on high, was lodged in a stable. He that Measures the Waters in his Fist, and Heauen with a Spanne. was now Crowned in a Manger, and swaddled with a few Ragges. Here they finde neither Gard to defend him, nor tumults of people thronging to see him; neither Crowne on his Head, nor Scepter in his hand; but a young Child in a Cratch: hauing so little externall glory,



glory, that they might haue saued their paine and seene many in their owne Countrey farre beyond him. Our instruction hence is, that.

God doth often strangely and strongly exercise the Fayth of his; that their perswasion may not be guided (*Oculis*, but *Oraoulis*) by their Sight, but his Word. The eye of true Fayth is so quicke sighted, that it can see through all the Mistes and Fogges of difficulties. Hereon these *Magi* doe confidently belecue, that this poore Child, lying in so base a manner, is the great King of Heauen and Earth. The fayth of man, that is grounded on the promises of God must belecue, that in prison there is libertie, in trouble peace, in affliction, comfort, in Death life, in the Crosse a Crowne, and in a Manger the Lord *Iesus*.

The vse of this teacheth vs not to be offended at the basenesse of the Gospell; lest we neuer come to the Honour to see *Iesus*. It was an argument of the Devils breaching. *Haue any of the Rulers, or Pharises beleueed on him?* The great, the learned, the wise giue him no credence. *But this people that knoweth not the Law is Cursed:* None but a few of the rascall companie follow him. But hereof *Simeon* resolued his inother *Mary*. *This Child is set for the fall, as well as the rising againe of many in Israel: for a Signe which shall be spoken against.* He should be thus; but woe vnto them that so esteemed him. It is Gods custome, to worke his will by contraryes. If a Phisician should apply a medicine contrary to the nature & complexion of the patient, he would haue litle hope to cure the disease. But such is Gods miraculous working, that he subdues Crownes to a Crosse, ouercomes Pride by pouertie, ouerthrowes the *Wisdom* of the *Flesh*, by the *Folishnesse* of the *Spirit* and sets knees a Bowing to a Babe in a Manger.

Ich. 7. 48.

Luk. 34.

You

**Y**OU see their *Accessse*, and the *Euent* or *Successe*; which poynts determine their *Direction*: Let vs come to their

*Deuotion.*

Serm. i. in loc.

Herein wee shall find a triplicite; to follow the method of *Augustines* *Glosse*, *Adorant corporibus, venerantur officijs, honorant muneribus*: Christ had bestowed on these *Magi* three sorts of giftes; Goods Corporall, Spirituall, Temporall: And all these in a deuout thankfulnessse they returne to *Christ*.

In *Falling downe*, they did honour him with the Goods of the body.

In *Worshipping him*, with the gifts of the Minde.

In *Presenting to him* giiftes, *Gold, Frankincense, & Mirrhe*, with the goods of the World.

The Body and Minde, I will knit together, (*They fell downe, and worshipped him.*) It is fitte they should be partners in repentance, that haue been confederates in sinne. It is questioned, whether in transgressing, the body or the soule be most culpable? I am sure, either is guiltie. It is all one: a man that wants Eyes, carries a man that wants Feete: the lame that cannot goe, spies a Bootie; and tels his blind Porter of it, that cannot see: Hee that hath Eyes directes the way; hee that hath Feet trauels to it; but they both consent to steale it. The Bodie without the Soule wants Eyes: the Soule without the Body wants Feete; but either supplies the other to purloine Gods glory: Discusse, whether more, that list; I am certaine, both the blind and the lame are guiltie. Both haue offended, both must in a repentant Oblation be offered to God. Therefore sayth *Paul*, not onely *Present your Bodies a liuing Sacrifice*; but also, *Bee transformed by the renewing of your Mindes*. Bodily labour profits little, without the Soule; and it is a proud Soule, that hath stiffe Knees. These *Magi* therefore giue both; *Proci-*  
 *dentes adorauerunt eum.*

Gal. 12. 1. 2.

Here.



Heere is one thing sticks horribly in the *Papists* Stomackes; and like a Bone in the throat, will neither vp nor downe with them. *They fell downe and worshipped him:* Not her. This same leauing out of (*Her*) hath much vexed them. How much would they haue giuen the Euangelist, to put in (*Illam.*) *They saw Him with his Mother:* yet they *Worshipped Him*, not his Mother.

They haue troubled vs and themselues with many Arguments, that though this was concealed, it was not omitted. And they are resolu'd to beleue it, though they cannot prooue it; and that, though it be not so good, shall be as ready. Howsoeuer? they will confute the *Magi* in their practise: for they still *Adorare eam*, when perhaps they forget *eum*, and giue the Mother more honour then her Maker. It was but manerly in *Bellarmino*, to post-scribe two of his *Tomes*, with *Laus Deo, virginique, matri Marie: Prayse to the Lord, and his Mother the virgin Mary*. Some (setting the Cart before the Horse) haue written (*Laus beatae virginis, et Iesu Christo,*) *Prayse to the virgin Mary, and Iesus Christ*: And they haue enioyned ten *Auenaries*, for one *Paternoster*. It is to be feared at last, they will adore her for their Sauour, as they doe for their Mediatour, and shut *Christ* quite out of doores.

But let mee come out of *Babel* into Gods Citie. *They fell downe, and worshipped Him*. Let our Instruction hence be this.

God did euer so strangely qualifie the basenesse of *Christ*, that though hee seemed in mens eyes a contemptible obiekt, and abiekt; (*Esa. 53.*) yet hee was beautified with some certaine marke of his Diuinitie; that hee might be discerned to be more then Man. Heere when hee had an Oxe-stall for his Cloath of estate, hee had a *Starre* from Heauen to shine foorth his Glory. Now, when generally in the world there was as much thought of the man in the Moone, as of *Christ the Sonne of Righteousnesse*,

Esa. 53. 3.

onnesse; behold *Magicians* come from the *East*, and prostrate themselves before him.

The eye of their *Flesh*, saw his ragges of *Pouertie*: the eye of their *Fayth*, saw his robes of *Glory*. In stead of the cold *Stones* and *Pauement*, they saw his *Saphyres*, *Lappets*, *Chrysolites*. In stead of his *Manger*, they saw his *Throne*. For the *Beastes* about him, they saw armies of *Angels* attending him. For his base *Stable*, they saw *Palatium centum sublimis columnis*; a *Palace* of many *Turrets*. They behelde *Magnus in paruo latere*; that this little *Child* was a great *King*, yea a great *GOD*, yea a great *King* about all *Gods*. Thus, as *Thomas* in one of his *Himnes*.

*Quod non capis, quod non vides,*

*Animosa firmat fides,*

*Præter rerum ordinem!*

What wee neither feele nor see,

Powerfull *Fayth* beleeueth to bee.

Luk. 2.

Math. 4.

Math. 11.

Math. 17.

Math. 26.

Mark. 11.

When *Christ* was first reuealed to poore *Shepheards*, hee was not without a *Quire* of *Angels* singing his *Glorie*. Let him be in the *Wildernesse* among wild *Beastes*, euen those glorious *Spirits* are his *Pensioners*, and minister to his wants. Hee comes hungry to a *Figtree*, to demonstrate his naturall infirmitie: but finding no fruite on it, hee curseth the *Figtree*; *Newer Fruite* grow on thee hereafter, to declare his *Power*. Must hee pay tribute? Yet the *Kings Sonne* should pay none: but hee is content to be a *Subiect*; hee will pay it: but hee bids *Peter* goe to the *Sea*, and take it out of a *Fishes* mouth. To shew his *Humilitie*, hee will pay it; but to shew his *Diuinitie*, he bids the *Sea* pay it for him. He that vnder-tooke the *Miserie* to be whipped; did also to prooue his *Maiestie*, whip the *Buyers* and *Sellers* out of the *Temple*: Which was no lesse then a miraculous *Wonder*, that a private man should doe it without resistance. Yea, when hee was dying betweene two *Theeues*, hee so



so qualifies the basenesse of the Crosse, that hee workes in the heart of one, to call him *Saviour*, and to desire remembrance in his *Kingdome*. When his Soule was leaving his Body, as a man; euen then hee rent the Vaile of the Temple, shooke the Earth, tore the Rocks, opened the Graves; to prooue that hee was **GOD**.

Thus in his greatest humiliation, God neuer left him without some testimony of his diuine power. that as beholding him hungry, thirsty, weary, weeping, bleeding, dying, wee say, *O homo certe*, sure hee was a Man: So, seeing him to calme the Seas, commaunde the Winds, heale the Sicke, rayse the Dead, cast out Diuels, wee may say, *O Deus certe*, sure hee was, **GOD**. Thus these conuerted *Magitani* behelde him, *Homineum verum*, though not *hominem metum*; a little Child, a great **GOD**. To borrow a distich of a diuine Poet.

*O strangest eyes, that saw him by this Starre,*

*Who, when by standers saw not, saw so farre?*

Men are especially taken with three things, *Submission*, *Honour*, *Gifts*. These *Wise-men* therefore hauing *Falne* downe and worshipped him, doe now open their *Treasures* and present him *Gifts*; *Gold*, *Frankincense*, and *Myrrhe*.

Diuers of the Fathers haue diuersly gloss'd these *Wise-mens Gifts*.

*Bern.* They did offer *Gold*, to relieue *Marios* necessity; *Frankincense*, to sweeten the Stable; *Myrrhe*, to comfort the swadled Babe. Others thus.

They did offer *Gold* to *Christ*, as being a King: *Frankincense*, as being God: *Myrrhe*, as being Man, to die for the redemption of the World.

*Ambros.* *Aurum Regi*, Thus *Deo*, *Myrrham Defuncto*, or *Morituro*. *Gold* for a King, *Incense* for God, *Myrrhe* for a Man, that must die: a speciall Vnguent to reserue the Body from corruption.

So *Basil.* *Ut Regi aurum, ut morituro Myrrham, ut Deo thus obtulerunt.*

Math. 27.

*Ambros. lib. 2. in Luc.*

*Basil de hum Christi generat.*

H. lar. con. 1.  
in Math.

Naz. orat. in  
Christ natu.  
Cyp. Ser. de  
Stella et Magis.  
Aug. ser. 1. de  
Epip. Iero. lib. 1  
com. in Math.  
Fulg. ser. vnico  
de Epiph.  
Sedul lib. 1.

Deut. 16. 16.

The same Hillary: *In auro Regem, in thure Deum, in Myrrha hominem consentur.*

All the Fathers, and other Writers, harpe on this string, and sing the same note. Nazianzen, Cyprian, Augustine, Hierom, Gregory, Fulgentius; that in Gold, they acknowledged him a King; by Incense, God; by Myrrhe, a passible and mortall Man. So the Christian Poets haue sung.

*Aurea nascenti fuderunt munera Regi:*

*Thura dedere Deo: Myrrham tribuere sepulchro.*

So another. *Aurum, Thus, Myrrham, Regique, Deoque, Hominique, Dona ferunt.*

In generall learne two profitable Instructions.

1. They come not to Christ empty-handed. It was Gods charge to Israel (Deut. 16.) but wee thinke now, wee are deliuered from that Law, *Non apparebis in conspectu meo vacuus: Thou shalt not appeare before mee emptie.* You plead, God cares not for our Sheepe and Oxen, or the fatte of our Rammes: for all the World is his. Hee requires it not for himselfe, though due to himselfe. Giue it then to his poore Ministers, to his poore members heere.

I know not how happily, I am false into that I would neuer be out of, Charitie. Most men now-a-dayes (as it is in the Prouerbe) are better at the Rake, then at the Pitch-fork; readier to pull in, then giue out. But if the Lord hath sowne plentifull Seede, hee expects plentifull Fruites; an answerable measure, heape, and shaken, and thrust together, and running over. If God hath made the Bushell great, make not you the Pecke small. Turne not the bountie of Heauen, to the scarcity of Earth. Wee loue the retentive well, but our expulsive is growne weak. But as God hath made you *Diuites in arca*, so beseech him to make you *Diuites in conscientia*. Accept not onely the distributive vertue from Heauen, but affect the communicative vertue on Earth.



As in a state politicke, the lieger Ambassadors that are sent abroad to lie in forraine Kingdomes, secureth our peaceable state at home. So, that wee dispearse abroad, makes safe the rest at home. The Prayers of the Poore by vs relieued, shall preuaile with God for Mercie vpon vs. The happy solace of a well pleased Conscience shall reioyce ys: and the neuer fayling Promises of God, shall satisfie vs. Wee heare many Rich men complaine of losses, by Sea, by Debtors, by vniust Seruants: wee neuer heard any man complaine of want that came by Charitie: No man is the poorer, for that hee giues to the Poore: Let him summe vp his Bookes, and hee shall find himselfe the richer. As God therefore hath layde vp for you *In terra morientium*, in this World: so lay vp for your-selues *In terra viuentium*, in the World to come. As you are rich in the Kings Bookes, be rich in Gods Booke. If it were possible, all the World should miscarry, your Treasure in Heauen is in a sure Coffer: no Thiefe, Rust, Moth, Fire, shall consume that. You shall find God the best Creditor; hee will pay great Vsurie, not ten in a hundred, but a hundred, a thousand for ten.

2. Their *Giftes* were not slight and triuiall, leane, meager, staruelings; but *Opima, optima*; euery one the best in their kinds. *Gold* is the best of Metals, *Frankincense* of aromaticall Odours, *Myrrhe* of medicinall Vnguent.

Match these *Wise-men*, O yee miserable times of ours. *Raro reddentem, rarissime optima reddentem profertis*. You seldome bring forth a man that will giue; but almost neuer, one that will offer the best Gifts. Our lame Sonne must be Gods Clerke, our starued Lambe, our poorest Fleece, our thinnest Sheafe must fall for Gods Tenth. If wee giue him the Shales, the Huskes, the Sheards, the Shreds, of our Wealth, wee iudge him beholding to vs.

Hos. 2.

Mal. 2. 2.

God heares the Heauens, and the Heauens heare the Earth, and the Earth heares the Corne, Wine, Oyle, and they heare vs. Our valleys stand thicke with Corne, our Trees grone with the burden of Fruites, our pastures abound with Cattell & we returne God either nothing, or the worst we can picke out. Take heed, least God curse our Blessings; and whiles our Barnes and Garners be Fatte, he withall send leannesse into our Soules.

Neuer thinke, ye miserable worldings, without opening your Treasures, and Presenting the Lord with liberall giftes; euer with these *Magi* to see the face of the Lord *Iesus*. Goe home now, and make thy selfe merry with thy wealth, whiles Christ stands mourning in the streets: applaud thy Wardrobe, whiles he goes Naked: saturate thy selfe with thy Fatte morsells, whiles he begges (vnrelieued) for the Crummes: beake thy Pamperd limbes at the Fire, whiles hee shakes through Cold: thy miseries is to come; thou shalt not behold thy *Saujour* in his glory.

1. Tim. 18.

Generally their example hath taught vs somewhat; to be *Charitable*, to be *Ritch in Charytie*. More specially they shall instruct vs to particular *Gifts*.

Some haue alluded these three, *Gold*, *Myrrhe* and *Frankincense*, to the three Theologicall vertues; *Fayth*, *Hope*, and *Charitie*.

*Auro virtus perhibetur Amantis:*

*In Myrrha bona Spes; Thure beata Fides.*

By *Incense* they vnderstand *Fayth*: because as that is to be offered, so this is, to be reposed in God alone.

By *Myrrh*, *Hope*: that though death lay the body in the Cold earth, and send it to Putrefaction; yet *Hope* shall (as it were) embalme it with *Myrrh*, and giue it expectance of a better *Resurrection*.

By *Gold*, *Love* and *Charitte*; the vse of it being such, as it can procure them to whom we giue it, necessary things



things to the sustentation of their liues. *Et quid non uen-*  
*ditur auro?*

Others haue resolued it thus.

*Pro Myrrha Lachrymas; Auro cor porrige purum.*

*Pro Thure, ex humili pectore funde preces.*

Pure Heart thy Gold, thy Myrrhe be Penitence :

And deuout Prayer be thy Frankincense.

In a word :

1. Offer vp to God thy Frankincense, Supplication and Thanksgiuing. Psal. 141.) *Let thy Prayer be set forth before him as Incense, and the lifting up of thy Hands as an Evening Sacrifice.* Put this into Christs Censor, and it will make a sweete smoake in Gods Nostrils. *Whoso offereth mee Prayse, glorifieth mee.* It shall perfume thy Soule, qualifie the stench of thy iniquities, and vindicate thy Heart from the suffocating Plague of sinne. Say then, (Psal. 54.) *I will freely sacrifice vnto thee: I will prayse thy Name, O Lord, for it is good. Freely, for this must be Frankincense.*

Psal. 141. 2.

Psal. 50. 23.

Psal. 54. 6.

2. Next, present to him thy Myrrhe, a chaste and mortified Lite. Let thine Eyes, like the Hands of the Church (Cant. 5. 5.) droppe downe sweete-smelling Myrrhe: Let them gush forth with penitent Teares, and thy Soule powre out floods of sorrow for thy offences. Wee haue sinned, we haue sinned: O let the Lord behold our Oblation of Myrrhe, accept our Repentance.

3. Lastly, thou must giue thy Gold also: a pure Heart, tryed in the Furnace of Affliction, and sublim'd from all corruption. And because God onely knowes the Heart, and the World must iudge by thy Fruites; giue thy spirituall Gold to Christ, and thy temporall Gold to his poore members. Here take with thee three Cautions.

1. That all these Gifts be deriued from an honest Heart. It is said of these Magi, *They opened their Treasurs, and presented vnto him Gifts.* Mans Heart is his Treasure: thou must open that, when thou presentest any Gift to  
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the Lord. He that comes with an open Hand, and a shut Heart, shall be answerd of God, as *Belsazzar* was of *Daniel*; *Keepe thy Rewards to thy selfe, and giue thy Giftes to another.*

2. That thy *Gifts* obserue the true latitude of Deuotion; which endeouours to extend it selfe to the glory of God, the good of thy Brother, and the saluation of thy owne Soule. And to all these three, may these three *Gifts* of the *Wise-men* be preferred. The *Incense* of Prayer, respects God: the *Gold* of Charitie respects our Neighbour: and the *Myrrhe* of Mortification respects our selues.

3. That you offer not onely one, but all these. It hath been question'd, Whether these *Magi* did offer *Singuli singula*, or *singuli tria*: But the consent of Diuines is, that they gaue euery one all, *Semel et simul*. Thy Oblation will not be welcome, if any one of the three be missing; *Giue* then all.

Some will giue *Myrrhe*, but not *Frankincense*: Some will giue *Frankincense*, but not *Myrrhe*: and some will giue *Myrrhe* and *Frankincense*, but not *Gold*.

1. Some will giue *Myrrhe*, a strict Morall life, not culpable of any grosse eruption, or scandalous impiety: but not *Frankincense*. Their *Prayers* are thinne sowne; therefore their *Graces* cannot come vp thicke. Perhaps they feele no want; and then you know, *Rara fumant falioribus Are*: In their thought, they doe not stand in any great need of God: when they doe, they will offer him some *Incense*. These liue a morally honest life, but are scant of religious *Prayers*: and so may be said to offer *Myrrhe* without *Frankincense*.

2. Some will giue *Frankincense*: Pray frequently, perhaps tediously; but they will giue no *Myrrhe*, not mortifie or restraints their Concupiscence. The *Pharisees* had many *Prayers*; but neuer the fewer sinnes. These mocke God, when they so often begge of him, that his

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will may be done, when they neuer subdue their affections to it. There are too many such among vs, that will often ioyne with the Church in common Deuotions, who yet ioyne with the world in common vices. These make great smoakes of *Frankincense*, but let not fall one droppe of *Myrrhe*.

3. Some will giue both *Myrrhe* and *Frankincense*, but by no meanes their *Gold*. I will giue (sayth the Worldling) a Sober life; there's my *Myrrhe*: I will say my Prayers, there's my *Frankincense*: but doe you thinke I will part with my *Gold*? This same *Gold* lyes closer in mens Hearts, then it doth in their Purses: You may as well wring *Hercules* Clubbe out of his Fist, as a Penny from their heapes, to charitable vses.

You haue read (2. Sam. 24. 24.) how *Areunah*, like a King, gaue to the King Oxen for Sacrifice, and the Instruments for Fuell: But *Dauid* answered, Shall I offer burnt Offerings vnto the Lord my God, of that which doth cost mee nothing? These men will giue God Oblations, and enough; provided they cost them nothing. The Vsurer must saue his *Gold* for his idolatrous Eye, the Drunkard for his Host; the Lustfull for his Whore, the Proude for his Backe, the Epicure for his Belly: Can you hope they will part from their *Gold*?

*Aurum omnes, pulsa iam pietate, colunt,*

O this damn'd sinne of Couetousnesse; how many it keepes from the Grace of God, and the Gates of Heauen? Men thinke they can neuer haue *Gold* enough. They write of the Toad, that shee eates of nothing but the Earth; and thereof no more, then shee can hold in her foote at once: and the reason they giue is, that shee feares the Earth would be wasted, and none left. A fitte embleme of the Couetous, who feare to take their Portion of the thinges God hath given them vnder the Sunne, least they should want: when the vnrauellling the bottome of their Patrimonie, would last to ten fru-

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gall Generations.

How this Sicknesse grouels a man! how it stouper him into Earth, into Hell! This Disease lyes in mens Bones. I haue read of a Beggar, that passed by a company of Rich men, and earnestly besought their Almes, complayning that hee had a secret Disease lying in his Bones, that hee could not earne his lyuing: They in charity gaue him somewat, and let him goe. One among the rest following him, would needes know of him, what that secret Disease should be, seeing that outwardly hee seemed to ayle nothing. Quoth the Beggar, you cannot see it, for it lyes in my Bones; and some call it Idlenesse. You see many a Rich man, whose cuppe of Wealth runnes ouer: you wonder to see him so miserable, both to himselfe and others. Why, there is a Disease that lyes in his Bones; that keepes him from working the workes of Charitie, from relieuing his distressed Brethren: you may call it *Conetousnesse*. They will part with any thing, so they may keepe their Gold. But we must giue our *Gold* too, with the rest: If wee offer not all, *Christ* will accept none.

I will ende with a Consolation; for who can shutte vp this Storie with a terrour? The Lord will so graciously prouide for his, that in their greatest extremitie they shall not be destitute of comfort. Though *Mary* trauell in her Trauell; for shee was deliuered in *Bethleem*, whither shee came to be taxed (Luk. 2.) and (likely) wanted necessarie prouision for her Infant and her selfe: beholde *GOD* will relieue their pouertie, and send them *Gold* from the *East*. As hee once in a Dearth, prouided for *Jacobs* Familie in *Canaan*, by a store of Bread in *Egypt*. Comfort shall come when, and whence wee least expect it. Rockes shall yeelde Water, Rauens shall bring Meate, rather then wee shall perish; euen our Enemies shall sustaine vs. *I haue been*



*been young, and now am old; yet haue I not seene the Righteous  
forsaken, nor his seed begging Bread.*

*Psal. 37. 25.*

*By whom all things were made, and since haue stood:*

*By him they all shall worke vnto our good.*

*To whom be prayse for euer. Amen.*

FINIS.

